TAFSIR MUSHAF E FATIMA ALEHA SALAAM

VOLUME 1

TAFSIR MUSHAF E FATIMA ALEHA SALAAM BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

AYATOLLAH DR SYED AMMAR NAQI NAQVI
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In the name of Allah, the Most Merciful, the Most Merciful, the saying of the Most High (so preach to the servants of those who listen to the saying and follow the good deeds) Al-Qi al-Sama' and he is a martyr.

Introduction

O Allah, clarify my heart and make it easy for me to do something. For a while, I was thinking of writing a brief commentary, quoting from the words of the Prophet Muhammad (peace be upon

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him) and gathering some of the statements of the commentators, so that perhaps I would be considered a mediator among the commentators and thinkers in the Quran. Unfortunately, I saw obstacles in my path, and I considered the dangerous path to be impossible, even difficult. On the one hand, weakness of soul and lowliness were blocking the way, on the other hand, the threat and prohibition of the lawgiver from interpreting prevented me, and I did not dare to enter the terrible valley, but on the other hand, the feeling of achieving the goal did not allow me to be at ease.
For a while I was between fear and hope, sometimes I felt a sense of wanting to command, sometimes

fear
and cowardice prevailed and total despair gripped me

(O fly, the arena of the Simorgh is not yours, you are the one who is taking your own path and making us suffer).
However, after I despaired of being able to write a complete commentary, considering that (Al-Misur does not fall with Al-Masur), I decided to take from the difficulties of the lights of authority and summarize the verses by translating them literally and explaining some of the verses of the Qur'an

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and not looking around the similarities. I ask the scholars and scholars of the science of interpretation if they encounter any errors or contradictions to correct them with their intelligence and knowledge and not to be stingy and to carry on the correct meaning and to look at it with kindness. I also ask for the language of need from the source of the needless, and I ask that if there is a slip or mistake in it, I am innocent and may God forgive me and not make me a subject of reproach and anger, because although Short Thoughts and Insufficient Expression I never claim to be able to write a complete commentary. I have longed for a drop of the precious ocean of divine grace to reach my soul, for a harvest of goodness to be bestowed upon me, for a bouquet of flowers to be picked from the garden of divine flowers and to perfume my dirty soul. It should be known that the Holy Quran is a great word that has been revealed from the mine of divinity, and of course the contents contained in it are beyond the scope of the small human mind, and are specific to the person to whom it is addressed, and after that it is transferred to the noble caliphs and successors, and it is not like the conversations and correspondences of human beings with each other, and although (there is no moisture or dryness except in the book that explains) most of the contents that are related to Islamic rulings and laws are as indicated on

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page 4,
rather it is expressed in symbols. Yes, the conversations of the great with the small people should be like this, in which they include very useful meanings in brief words.
Look how if the Sultan writes a letter to one of his representatives, he will express most of the contents in a confusing and cryptic manner, with words that are grand in meaning but appear concise in form.
And also, if all the characteristics and details of the conditions and prerequisites of worship, transactions, limits and other things were included in it in detail, it would have exceeded the limits of eloquence, eloquence and miracle and would have been considered one of the ordinary detailed books. Rather, the Quran should have been divided into several volumes. This is because in one short word, it has included many matters that are both a miracle and a book of law. And nothing becomes moist or dry except in a clear book. There is no moisture or dryness except in the Quran. It is narrated in Al-Kafi from Sadiq Al-Muhammad [PBUH] (Allah has made the Quran an explanation of everything and I swear by Allah that He has not left out anything that people need except that it has been revealed in the Quran and the Prophet [PBUH] has stated it in another hadith. (There is nothing about which two people differ except that

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its instructions and rulings are given in the Quran. In Al-Kafi, in some hadiths, it is stated that the Prophet [PBUH] said: [PBUH] He forbade talking and talking and talking too much and spoiling wealth. Someone said, O Messenger of God [PBUH], where is it in the

Qur'an
? "Al-Nas" 1" Surah Nisa verse 114 and also said: "And do not be afraid of your possessions which Allah made for you in resurrection" 2" Surah Nisa verse 4

Some of the virtues of the Holy Quran

The purpose and goal of the prophets is basically to familiarize the masses with the duties of servitude and the path to the beginning and to become familiar with the world of Lordship and to become aware of social and individual duties. The Holy Quran is a complete plan that leads mankind to happiness and teaches the path to achieving virtue and salvation. The Quran is the cure for every pain and the treatment for every disease. Allah, the Blessed and Exalted, said: “And we send down from the Quran that which is healing and mercy for the believers, and the wrongdoers increase only in loss.” (Surah Bani Israel, verse 85) The Quran is the cure for the external and internal diseases of man and describes the rules of his life from the beginning to the end in the best possible

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way.
By acting on the teachings of the Quran, a strong bond is established between man and his Creator. The Quran is that trustworthy divine handhold that whoever holds on to it will be protected from any danger.
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(1) There is no goodness in excess of the secret, except for one who enjoins charity or good deeds or reconciliation between people.
(2) Do not give away your wealth to the foolish and the foolish people, except that which Allah has made for you to maintain your existence and to preserve your lives.
(3) And We have sent down of the Quran that which is a healing and a mercy for the believers, but it does not increase the wrongdoers and the oppressors except in loss and harm.

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Quran The rope of Allah is firm, so hold fast to the rope of Allah all together and do not be divided. (1) Surah Al-Imran, verse 98, and that is a strong rope that is from Allah Almighty. The Quran is drawn towards the creation, in the language of the Holy Prophet (PBUH), "The greatest weight is the greatest" in the famous hadith 2: "Indeed, I leave among you the two weights: the Book of Allah and my progeny. If you hold on to them, you will never go

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astray." It is asked, O Messenger of Allah (PBUH), what are the two weights? He said, "The Book of Allah is the greatest weight. One side is for Allah and the other side is in your hands. If you hold on to them, you will never go astray. And the lesser weight is my progeny and my household, and they will not separate until they enter upon me at the Pool of Kauthar."
The Quran is a straight path to the Almighty God, and indeed this is a straight path. (3) The Quran is a separator between right and wrong. Blessed is He who sent down the Criterion to His servant, that they may be a warner to the worlds. (4) Surah Al-Furqan, verse 2. The Quran is a light of guidance. And follow the light that has been sent down with it. (5) Surah Al-A'raf, verse 156. With the teachings of the Quran, intimacy and unity are realized between human beings. With the teachings of the Quran, the chaotic affairs of human life are brought together, and everyone knows the duty of gatherings and the tasks of his life.
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(1) Hold fast to the rope of God and do not disperse, "all of you believers."
(2) I leave among you two weighty things, the Book of Allah and my progeny and my family. If you hold fast to them, you will never go astray.
(3) This is a reference to the Quran, which the Holy Prophet (PBUH) said, “This is my straight path.”
(4) Blessed is He who has sent down the Criterion

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to His servant, Muhammad (PBUH), so that he may warn and warn all mankind.
(5) Follow the light that has been sent down with him, the Glorious Quran, which is translated as “light.”

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The Quran is the comprehensive of all social and individual laws of mankind. It has established the duties of worship, the way of refining morality, the law of transactions and associations, the law of rights, the economic law, the criminal and penal law, the judicial law, each in its place and on the law of justice in the most beautiful way. In short, the Quran is a just ruler who has ordered the duties of human life from the beginning to the end (from the time the sperm is placed in the mother's womb until the time he is buried in the grave) in the most beautiful way and in the sweetest expression and the most correct way. All the laws and instructions that are understood from being a heavenly holy book are on the scale of reason and logic. Rather, if all the wise men of the world and the legislators of the time gathered together, they would never be able to establish a law smaller than the laws of the Quran. Whoever has a heavenly book before him and implements his life plan on the scale and laws and instructions of it, his step will never slip from the path of humanity, and the truth of servitude, the spirit of sincerity, and the love of nationality

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will be created in him, and the virtue and happiness of the origin will be his. The Quran is the guide and the guide. And the sun is truth, which shines from the source of eternal light and brings the day of hope and expectation to man. Maintaining a measure of moderation in the development of the soul and body is connected with carrying out the instructions and teachings of the Quran. Finding the path to perfection and acting with a measure of moderation is the same as acting according to the provisions of the Quran.

(In understanding the Quran, one must draw from the light of guardianship)

As mentioned, the secrets and symbols of the Quran are limited to the one addressed

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, and after that, it is transferred to the ones who follow the Quran, its manifestation and representative, and its caliphs and successors, and they are the ones in whose regard the verse of purification was revealed: "Allah only wants to remove the impurity from you, O people of the House, and to purify you with purification" (1) Surah Al-Ahzab verse 33, and those firmly established in knowledge, and none knows its interpretation except Allah, and those firmly established in knowledge" (2) Surah Al-Imran verse 5, and in a hadith from the truthful family of

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Muhammad (PBUH) it is stated: "We are firmly established in knowledge, and we know its interpretation." The Quran) Sheikh Tabarsi in his commentary on the Holy Prophet (PBUH) narrates in an authentic hadith as follows (that it is not permissible for anyone to interpret the Quran except with an authentic hadith and a clear text) and because there are many such reports that have prohibited interpretation based on opinion, and in explaining interpretation and interpretation, the interpreter said (Kashf al-Murad ‘an al-Lafz al-Mashkil, and at-Ta’wil ‘radd ahd al-Mawlid al-Awwal ‘il-Ma’a’ al-Mashkil, and at-Ta’wil ‘radd ahd al-Mawlid al-Awwal ‘il-Ma’a’ al-Zahir) (3) But on the other hand, in the Holy Quran, it praises and glorifies those who infer from the Quran, for those who infer it from them know it (4) and it is from the Holy Prophet (PBUH) (that the verses of the Quran have many meanings, so bear with the best of its meanings) and in another place, the Quran has been “made an explanation of everything” and similar things, because there are many verses and reports that command reflection and contemplation on the verses of the Quran

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(1) It is and there is nothing but that Allah intends to remove from you, O Ahlul Bayt, all impurity and spiritual filth, and to purify you from every impurity.

(2) And none knows the interpretation of the Quran

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except Allah and those to whom knowledge has penetrated.
(3) The apparent meaning of the word "mushkil" is the rejection of one of the two possibilities in accordance with what is apparent.
(4) Indeed, those who infer from the Quran know.

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He said so that the meanings contained in it could be understood, and if interpreting the Quran were not permissible, pondering over it would be null and void.
And it was never permissible to condemn and blame those who do not reflect and ponder on the Quran. "Do they not reflect on the Quran, or are their locks on their hearts?" (Surah Muhammad, verse 26) It is obvious that reflecting and pondering on the Quran is the same as understanding the meanings contained in it, and by reflecting on the Quran, some of its secrets and symbols are discovered, and understanding the meaning of a word is different from interpreting it, which is the subject of prohibition. Every Bedouin Arab understands the literal meanings of the Quran, and does not want to reflect and ponder. Therefore, both the command to reflect and ponder on the Quran and explain its meaning and the prohibition to interpret it, are both forbidden. And according to scientific law, it is not possible for a command and a prohibition to refer to a personal

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subject; the subject of the command must be different from the subject of prohibition.

The combination of the prohibition of interpretation for the sake of interpretation and the command to reflect in the Quran

It may be a matter of thinking and thinking about the judgments of the Qur'an and the prohibition of interpretation based on the similarities and the witness of the plural statement of the Almighty. So our followers are similar to me, the beginning of the fitnah and the beginning of taweela, and we know the taweela except Allah, and the righteous are the ones who say. Trust me All is from our Lord"2" Surah Al Imran verse 5

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(1) Do they not reflect on the Quran? Are there locks on their hearts?
(2) Some verses of the Quran are firm; they are the original of the Book (i.e., the original of the Book), and others are contradictory. And those whose hearts are covered with rust and dirt follow the contradictory in order to seek the path of sedition and corruption, while they do not know its interpretation and interpretation [.....]

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The followers of Islam, despite the differences in religion and sect among them, each one in his own opinion and belief (whether correct or incorrect) clings to the contradictory in the Quran and

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interprets and interprets the verses according to his own belief and ideology.
Similar verses such as Allah is the light of the heavens and the earth (1) Surah An-Nur, verse 35, Ar-Rahman is above the Throne, leveled (2) He is with you wherever you were (3) and the likes of these are verses that are likely to have many meanings.
For example, Ash'ari, in depriving the authority of Abd Tamsk, mentions the verse: "And if they are blessed with good deeds, they say this is from Allah, and if they are blessed with bad deeds, they are said to be good from God." I am from Allah, Chapter 4, Surah Nisa, verse 80, that whatever is good or bad, it is the act of the Most High and His act, even if the servant is apparently in charge of it.
In proving the complete freedom of the servant, as is his doctrine and method, the Mu'tazilites resort to other verses such as the verse: "And say, 'Work, for Allah will make your work easy for you, and for His Messenger, and for the believers." (5) Surah At-Tawbah, verse 106, and other verses that attribute work to the servant in general are in some hadiths (which are the most distant things in the minds of the men of the Qur'anic interpretation
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Except for Allah and those who have attained knowledge, they say, 'We believe,' and it is all from our Lord.

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(1) Allah is the light of the heavens and the earth. (2) Allah is the One Who is established on the Throne.
(3) Allah is with you wherever you may be. (4) And if good befalls them, they say, 'It is from Allah.' And if evil befalls them, they say, 'It is from you.' Say, 'O Prophet, all of it is from your Lord.' (5) Say ,
O Prophet (PBUH), whatever you intend to do, God will soon see your deeds, and so will the Messenger of God and the believers. As has been interpreted, the believers who see the deeds of the people are the pure Imams.

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This is because there are some verses in the Quran whose beginning is in something, its middle in something, and its end in something else. It is in the hadith of Jabir from Sadiq, the son of Muhammad (PBUH), that the Quran is internal and its internal is external, and the most distant things in the human mind are the interpretation of the Quran. The summary of the similarities of the Quran are verses that have many meanings. This is that without a clear text and an authentic hadith from the Holy Prophet and the pure Imams (PBUH) that is true in their case, the Almighty's saying: "Those are those whom Allah has guided, so follow their guidance" (1) Surah An'am, verse 90, and there is a witness to it, it cannot be interpreted and

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interpreted according to belief and taste. However, the strong points of the Quran and those verses whose meaning is clear and obvious or, in general, has a hidden meaning, are apparently outside the scope of the prohibition and are included in the verses that command thinking and pondering. How can it be said that the verses of the Quran that are a daily routine It is our duty and obligation to plan our lives according to its teachings and instructions and to implement its commands and prohibitions. It is never permissible to look into it and understand its interpretation and interpretation, absolute and limited, abrogated and abrogated. Sheikh Tabarsi in the book of Ijtihad narrates from the Holy Prophet (PBUH) as follows: (O people, reflect on the Quran and understand the verses of the Quran and consider the strong points of the Quran and do not be confused with the contradictory ones) Yes, of course, we must hold on to understanding the abrogated and abrogated and distinguishing between the strong and the contradictory ones as well as the contradictory ones and what is not obvious from the verses.

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(1) They are those whom God has guided and you should follow their guidance.

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Let us seek and benefit from the knowledge of the Prophet (PBUH) and from the difficulties of the light

of the pure Imams and not rely on our own imperfect understanding that we may fall into contradiction.

(The virtue of reading the Quran and reflecting on it)

In the commentary of Khulasat al-Manhaj, it is narrated as follows: (Zuhri said: I heard from Imam Zayn al-Abidin (a.s.) that the Quran is the treasury of God's knowledge, and whenever the door of that treasury is opened, you should look into it and you will gain knowledge from its ocean of benefits. Abdullah Abbas narrated from the Holy Prophet (s.a.w.a.) that: (The most honorable and noble of my people are those who recite the Quran, and after that, those who are engaged in worship at night.) And also from the Holy Prophet (s.a.w.a.) that: (When the affairs of this world become difficult for you and the path of livelihood and resurrection is obscured from you, then turn to the beauty of the Quran so that your needs of this world and the Hereafter will be fulfilled. And whoever abandons the Quran and does not recite it and acts contrary to the way of the Quran, he will be thrown into Hell. And whoever speaks with the Quran should always be truthful in speech and righteous in action. And whoever judges according to it, he will be just and just and will not deviate from the right path. And whoever makes the Quran a means for himself in this world and the Hereafter, he will reach his goal in this world and the

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Hereafter, and he will be among the righteous and It is also narrated in the Manhaj from Abdullah Masoud from the Holy Prophet (peace and blessings of Allah be upon him and his family) that: “Reciting the Quran is a favor from Allah, by which He has invited all mankind, so after reciting it, benefit from His blessings and take advantage of it, however you can, because the Quran is a firm rope, whoever holds on

to
it will never be deprived of the vast mercy of Allah Almighty. The Quran is a clear light that guides the lost to their destination, and a beneficial medicine that the sick and the needy will be cured and become knowledgeable from the house of healing. It is a salvation that whoever follows it will reach a high and honorable rank. So recite the Quran until Allah Almighty writes ten good deeds for every letter. I do not say that (Alm) is ten good deeds, but I say that Alif is ten good deeds, Lam is ten good deeds, and Mim is ten good deeds. It is narrated from Ali bin Musa al-Rida (peace be upon him) that the Holy Prophet (peace and blessings of Allah be upon him and his family) said: “Give your families a share of reciting the Quran, because whoever If the Quran is recited in a house, the difficult tasks of the people of that house will become easy and goodness and blessings will increase in that house. And every house in which

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the Quran is not recited, the tasks of the people of that house will become difficult and goodness and blessings will decrease in it.
Kulayni narrated from Sadiq Aal Muhammad (PBUH) that when the first and the last of them gathered, they would see a person in the best form, a form they had never seen before. When the believers looked at it, they saw that it was the Quran. They said that it was from us. It passed by the believers. It reached the martyrs. The martyrs said that it was the Quran. It passed by there too. It reached the prophets. They said that it was the Quran. It passed by there too. It reached the prophets. It passed by there too. Until it reached the Throne of God Almighty. He said, "I swear by My glory and honor that today I honor the one who honored you and I humiliate and insult the one who insulted you."
And since there are many such reports that the Quran will be embodied on the Day of Judgment and will intercede, and that God will honor the people of the Quran, and that those who have insulted the Quran will be punished, for the sake of brevity we will inevitably refrain from detailing them.

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Some commentators have a statement regarding the embodiment of the Quran, which is translated in short as follows: Just as there are four modes of

existence for everything: verbal existence, written existence, mental existence, and external existence, the Quran is also conceived in several modes of existence. The written existence of the Quran is the one that is apparent and visible. Its verbal existence is our recitation and reading, the infallibles, and the angels' recitation. The mental and scientific existence of the Quran is also of several types: an existence in the Tablet of the Self, an existence that came down from the world of command by the command of God Almighty and into the heart of the Messenger (PBUH). As it is stated in the Glorious Quran, "The Trustworthy Spirit has descended upon your heart so that you may be among the warners" (1) Surah Shu'ara verse 193, or those unseen meanings that are instilled in the heart of the reader when it is recited, as the Almighty says: "Rather, they are verses." Clear evidences in the breasts of those who were given knowledge (2) Surah Ankabut verse 48 And the existence of a comprehensive object, which is the essence of the Quran and its truth, which has come forth from the source of the glory of One, a book whose verses are wise and then detailed (3) Surah Hud verse 1 (End) So do not think that the news and hadiths that have come from the infallibles (PBUH) that the Quran will be transformed into a good believer in the grave and will be embodied in the Hereafter, speaking and interceding are just a parable, and

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that you interpret and attribute to it something other than its appearance
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(1) The Trustworthy Spirit is interpreted by Gabriel, the Trustworthy Spirit has descended upon your heart with the Quran, O Messenger of Allah, so that you may be one of the warners and warn people of the punishment of Allah.
(2) Rather, the Quran is a clear and evident sign in the hearts of those who have been given knowledge.
(3) The Quran is a book whose signs are firm, so it is explained in detail.

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(The Quran manifests itself in every level of existence) It has been proven in its place that the worlds of existence are one after another, and each level is a manifestation and manifestation of the levels above it, and it flourishes and appears in the light of that. Our world, in which we are currently flourishing, is the lowest and lowest level of the worlds of existence, and the world is a world of appearances and a world of layers, and the existences, that world is nothing more than a manifestation and a manifestation of the world above. Above the world of the world that is in the arc of our ascent is the world of Barzakh, which is the intermediary between the world of this world and the world of the resurrection. The world of

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Barzakh is the world of form and the world of meaning. Above that, in relation to humans, is the world of the resurrection, which is the world of the aggregate, the world of truth, and the world of life. It is the end and end of the journey of humans. It is one of the names of the resurrection (al-Haqqah), meaning the truth of reality and the actual reality, and it is the day when the innermost and secrets of everything will be revealed, the Day when the veils will be torn apart. It is also the world of life. And indeed, the home of the Hereafter is for the animals, if they only knew. Surah Al-Ankabut, verse 264. From this it becomes clear that there is no exception for the Quran to be recited in the grave and in the world of Barzakh, which is the world of form and meaning, in its spiritual form and in the face of a good and kind person, and also in the resurrection, which is the world of truth and the actual reality, an objective and real existence .

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(1) The Day of Judgment is the Day when the secrets will be revealed.
(2) Indeed, the Hereafter is indeed the world of life, if you only knew what the Hereafter is.

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The Quran, which was revealed from the world of reality, and in which the world appears in the form of letters and words, speaks, intercedes, and insults those who have insulted it. Since the Day of

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Judgment is the world of the aggregate and the world of reality, what is considered a phenomenon in the world will be revealed in its essence on the Day of Judgment, just as in the world of human actions and deeds do not appear as anything more than phenomena and actions, but in the world of Barzakh it will appear in a suitable form, and on the Day of Judgment it will be revealed in a specific essence, and essential traces will emerge from them. It is a witness that the subject matter is a number of verses and reports, the sum of which is used in such a way that human actions take place in the grave. If the action is good, it will appear as good, and if it is bad, it will appear as ugly and harmful, and it will torment its owner until the Day of Judgment. And rational evidence also confirms what the prophets and leaders of mankind have informed about its occurrence.
But it is not that the world is considered a phenomenon, but in the world of Barzakh and the Day of Judgment, it changes reality and becomes substance, because the heart of the essence becomes "1" and the heart of the essence is impossible, but as we said, the beings in each world appear in accordance with that world.
Look at how the Quran also shows itself in this world in relation to the degree of perfection of each person. Some have no share in the Quran except its lines, letters and words. Some also benefit from its sub-literal meanings. Some have a share above

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its meanings and secrets, so that it reaches the inner meaning that he said is inner for the Quran and its inner is also inner, it has interpretation, it has interpretation, it has firmness, it has similarities, but

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(1) Essence means the reality of every thing.

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Interpretation and interpretation of similarities, which contain several meanings, are specific to the bringer of the Quran and his representatives.

(Tantawi's statement below Surah Hamd)

The summary of the translation of the words of that sage is as follows: He likens the people's view of Surah Al-Hamd to a man who, with his child, rides a donkey into a field, and there are three other people present there: one is an engineer, another is a naturalist, and the third is a divine sage. Look, each of them looks at the field from the child's perspective. Of course, each person's perspective is different from the other. Do you think that five people have the same perspective as that donkey? That is not the case at all. The donkey sees nothing in that field except a plain full of grass, and all he wants to do is fill his belly with the grass and graze there. The child's perspective is higher than that of the donkey. He looks at the joy, serenity, and excellent

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view of that plain, and he enjoys and delights in the beauty of nature.
And the theory of the farmer is the theory of a child because he looks at that field and his thought is that its yield is at the time and how much, and he takes into account the farmers' accounts and their expenses and weighs its income and losses.
And the theory of the engineer is higher than that of the farmer because he understands the geometry of the length and width of the field and obtains the amount of the grain yield and its benefits by reflection.
But the theory of the naturalist is higher than them because the naturalist

knows
the elements from which the grain is formed and also knows the quality of the mixture and the way in which the elements are combined, whether in the field or elsewhere, and he judges on it.
And the theory of the divine sage is higher than all of them and his scientific scope is greater because his view is not limited to that particular field, as if he considers all fields, but all beings, and he reflects and thinks in it that all material beings, with their differences in shape, color, smell, taste, and the various colors and flavors that are not counted, and the effects and properties that are attributed to each of them, are entirely created from elements, and the number of elements is not

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higher than eighty (but in physics, the number of elements is numbered up to 93 and it is said that other elements may be discovered in the future). And the return of all elements is a single element, the truth of which is unknown, but some call it ether and consider it to be a combination of light, amber, and heat, and they say that the individual substance from which everything is moved, and it is the latest opinion of the scholars of the time, is a combination of amber particles, some of which are fixed and some are mobile, and that there are two types of particles: a stationary nucleus in the fixed center and particles that revolve around it, as if all The planets revolve around the sun. "1" And that divine wise man knows and understands that the reference and return of all the laws of nature is a wisdom beyond what can be imagined, and the organizer, planner and God of the universe

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(1) Al-Karuni hypothesis: Today, in physics, they claim that all objects are composed of simple and compound very small particles called molecules, and that a molecule, with all its smallness and smallness, has one or more atoms, and that an atom is also composed of a certain amount of positive electricity called a proton and a certain amount, the rest on page 22 [.....]

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It is the essence that has organized and arranged

the world through knowledge, power and wisdom. And if not, where did the supreme order and the magnificent universe come from? And indeed, to your Lord is the final destination. From here, we can understand the difference in people's understanding of Surah Al-Hamd, because Al-Fatiha is the word of God, and the field and what is in it is the action of God. Don't you see how people's opinions on the field are slightly different? Similarly, compare people's understanding and opinions in Surah Al-Fatiha. The one who memorizes the words of the Quran to earn a living is like a donkey that, when it reaches that field, only fills its stomach with the grass. The one who enjoys only the melody and the face of the reciter at weddings and funerals is like a child who only enjoys the beautiful view of that grass. And the one who prays and recites the words of Al-Hamd in an orderly manner, pays attention to them, and knows that he is praising God, is like the farmer whose purpose is to organize and It is the arrangement of the field and its benefits.
Is it not true that the interpreter of the Quran who ponders over the meanings of that level is above the level of the worshipper and the one who prays, because he is like an engineer in that he is an example, just as the engineer is limited in his view that he does not consider a particular field but all fields, so the interpreter of the Quran also considers Surah Al-Hamd and all the verses of the

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Quran.
Don't you think that someone who knows all the worlds, both above and below, and understands the system and beauty of the world, is higher in rank than the one who interprets the outward appearance of the Quran, and that is like a natural man or a farmer who is knowledgeable about the elements and the quality of their composition and blending?

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Isn't he above all of them who makes people knowledgeable about the rest of the sciences so that they progress and their country becomes organized and orderly, and they become civilized and prosperous and can protect their countries and become independent of others through knowledge and industry? And that is like the divine sage that we mentioned in the example, he is the one who, through knowledge and wisdom, understands the meanings contained in the Quran and through this means reaches the Almighty. From this you understand the meaning of the words of the Holy Prophet (PBUH) who said to the owner of the Quran: "
Read, recite, and recite as you used to recite in the world"
meaning recite the Quran and advance and advance in order. Go as you have progressed in

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the world in order and degree, end of translation of Kalam Tantawi

(Characteristics and virtues of Surah Hamd)

Ayyashi narrated from the Holy Prophet (PBUH) as follows: Umm al-Kitab: That is, Surah Hamad is the best and highest of the Surahs that God revealed in His Book, and Surah Hamad is a cure for every disease and illness except death. In the book Kafi, it is narrated from Imam Muhammad Baqir (PBUH): “He who does not find healing from Surah Hamad, nothing will cure him.” There is an authentic narration from Sadiq Aal Muhammad (PBUH): “If Surah Hamad is recited seventy times over a dead person, and he comes to life with the blessings of Surah Hamad, there is no wonder.” In another narration, it is narrated: “There is no disease or pain except that Surah Hamad is recited seventy times over it, and it becomes silent.” And it is also narrated from Sadiq Aal Muhammad (PBUH): “Whoever is afflicted with a disease or illness, let Surah Hamad be recited seven times on the collar of his shirt. If healing does not occur, recite it seventy times. I guarantee that he will be cured.” And there are many other hadiths and reports about the virtues of Surah Hamad. Which we have had to refrain from mentioning for the sake of brevity.

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(Names of Surah Hamd)

Because the Surah has been given names, and each of them is based on the meanings and secrets contained in it, it has been called the Fatiha of the Book. Based on what is stated in some reports, it was the first Surah that was revealed in Mecca to the Messenger of Allah (PBUH). Some commentators have said that because the Surah is the cause of victory and victory in this world and the key to opening matters, and in the Hereafter it is the key to the doors of Paradise, that is why it has been called Surah Fatiha. 2- It is called Surah Hamd because its beginning is (Al-Hamd-ul-Lillah). In some interpretations, some mystics and scholars have said that the first thing that God created was the abstract intellect, and the first thing that came into existence was the enlightened intellect, which is
(First Allah created light). When the intellect was created, it fell into prostration, and when the intellect reached Paradise from nothingness, it stood up in the court of honor, which is: “He who sees you when you stand up and You have been turned among those who prostrated (1) Surah Shu'ara', verse 118. He has prepared a bed of power, the food of wisdom, and the food of knowledge, and placed it before them, and the beginning of that table was (All praise is to Allah, the Lord of the Worlds). Therefore, it was nicknamed Surah Hamd.

TAFSIR MUSHAF-E-FATIMA ALEHA SALAAM BIYAFTOLLAH DR SYED AHMAR NAQI NAQVI

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(1) That God who sees you when you rise from the assembly or from the bed or to pray, and sees you turning among those who prostrate, narrated by Ibn Abbas (i.e. He sees you in the loins of the fathers until Adam (peace be upon him), all of whom were from the people of monotheism)

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3- They call it Umm al-Kitab and Umm al-Quran because it is the origin of the Quran and is comprehensive and contains all the meanings and secrets of the Quran. They have said that Surah Fatiha is the origin of every book that was revealed from the Throne, because it contains all the knowledge and divine teachings, resurrection, prophethood, Imamate, Qada and Qadr (Al-Hamd) To Allah, the Lord of the Worlds, the Most Gracious, the Most Merciful) refers to the divine (Yours is the Lord of the Day of Judgment) refers to the decree (It is not you that we worship and it is not you that we seek help) refers to the negation of predestination and destiny, that all matters are carried out by the power of God Almighty (Guide us to the straight path) both indicates prophethood and imamate, whose path and method is the direct path, and also proves divine decree and destiny, and also the humiliation of servitude contained in the fact that it is a Surah.
4- It is called the Seven of Repetition because it

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has seven verses and is recited twice in every prayer, or because half of the blessedness of the Surah is that the servant praises God, and the other half is about the gift and forgiveness of God Almighty towards the servant.
The commentators have also said several other aspects here: 1- The opening of the word of Allah, the opening of the recitation of the Quran, the opening of the recitation in prayer 2- It is the first Surah that was revealed, or the first word that was recorded in the preserved tablet 3- The opening of the doors of the treasures of the secrets of the book and its meanings and symbols 4- It is the first Surah that was revealed to the Holy Prophet (PBUH) in Medina.

Negative electricity is made up of electrons and their arrangement in the atom is such that all the protons and about half of the electrons in the center of the atom form the heavy part called the central nucleus and the rest of the electrons revolve around the nucleus in one or more orbits around the nucleus and are moving at a very high speed. You can split the heart of every particle || Its sun is in the middle of the nose "Saadi"

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Surah Al-Hamd

Hint

Medina and seven verses

(I seek refuge in God from Satan the Almighty)

Translation:

I seek refuge in God, the Exalted and the Holy, from the evil of Satan, who has been cast out into the divine realm.

(Explanation)

Usually, the first task of someone who wants to enter a grand presence is to clean their body and clothes, wash themselves of dirt and grime, then ask permission and enter. Therefore, whoever wants to be prepared to pray to the Judge of Needs and to stand in the position of His presence and to declare his servitude in the presence of the Sultan of Sultans, his duty is to purify his exterior and interior from all filth and impurities, formal and spiritual, physical and spiritual, and if he does not, he will never be worthy of appearing before that pure and holy Being. How can a heart that is polluted with formal and spiritual impurities be worthy of approaching Him and how can he have the power to express his secret and need with his Beloved through purity? And since the highest filth is that spiritual filth that arises in the heart as a result of satanic temptations and intrigues, and penetrates the human heart and contaminates the heart and soul, then he must first seek refuge in the name of the

TAFSIR MUSHAF E FATIMA AL ZEHRA SALAAM BI AYATOLLAH DR SYED AMIR NAQI NAQVI

Almighty from the evil of the accursed Satan and seek His help and protection, and purify the heart and soul from the impurities that have arisen as a result of the thoughts of the devil that have penetrated the heart. Then he should begin by praising and praising that Eternal Being.

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in Surah An-Nahl. He said: "When you recite the Qur'an, seek refuge in Allah from the accursed Satan" (1) Surah An-Nahl, verse 100. It should be known that when a person's heart is able to be somewhat relieved from the temptation of Satan, he realizes the meaning of the word and, with the presence of the heart and sincerity of intention, seeks refuge in Allah from the evil of Satan and the devil of the soul, and asks for His help and seeks His assistance, and the heart becomes one with the tongue. If not, it is not just the tongue's quirk that words have no fruit. Rather, it can be said that when the tongue utters words and the heart is elsewhere, the speaker is under the protection of Satan, not under the protection of God Almighty, because a heart that does not understand the truth is in the clutches of Satan.
And as some scholars have said, istihadah is not complete except in many things: knowledge, state, action, knowledge of the human soul, in that it is incapable of attracting benefits and warding off harm and what is harmful to it, whether in this

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world or in the hereafter, and knowledge of God Almighty as having complete power and His ability over everything, when such knowledge arises in the soul of a person that he recognizes himself and his God, a state of brokenness and humility arises in his heart, which is called the state of submission and humility. When the state of submission and humility arises in a person, two qualities and two states appear from such a state, one in the heart and the other in the tongue, because when he finds a state of brokenness and brokenness in himself, he forcibly resorts to his origin and with the tongue, which is the interpreter of the heart, he says, "I seek refuge in Allah." Therefore, the main thing in istihadah is the knowledge of a person about himself and his Lord, and whoever does not recognize the dignity of Lordship and

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(1) When reciting the Quran, seek refuge in Allah from the evil of Satan, the Outcast. No one,

, can ever truly seek refuge in God from the humiliation of servitude.
In short, a person should seek refuge in God in all situations and seek refuge in Him, especially in the case of a seeker of true knowledge and right action, which cannot be achieved without His help and assistance, because on his path are many women and countless enemies: the evil soul on one

TEESRI MUSHAF E FATIMA ALIHA SALAM BY AYATOLLAH DR SYED AMMAR NAQVI NAQVI

side, the forces of the soul and nature on the other, and the demons of the jinn and humans on the other. How can a weak person, who seems to be the weakest and most needy of all creatures, save himself from them, except for the one whom God protects under His protection? This is what He commanded His Messenger, who was the All-Wise, to say: "And say, 'My Lord, I seek refuge in You from the snares of the devils'" (1) Surah Al-Mu'minun, verse 99. See how many students of knowledge and the path to truth have either failed and have not reached their goal, or have gone astray and have regressed, considering illusions as truth, and They have overthrown themselves (I seek refuge in Allah, the Exalted, from the evil of the soul and the devils, jinn and humans)

[Surah Al-Fatihah (1): Verse 1]

Hint

In the name of Allah, the Most Merciful (1)

Translation:

We seek help in the name of God, who is the encompassing of all attributes of perfection, purity, and freedom from all possible defects, and whose vast divine mercy encompasses all beings, and all beings in this world are subject to His merciful mercy, and He has reserved His merciful mercy in the Hereafter for the believers and the righteous.

TAFSIR MUSHAF FATIMA ALI
AMIR AYATOLLAH DR SYED AMMAR NAQVI NAQVI

(1) Say, O Messenger of God, O my Lord, I seek refuge in You from the temptations of Satan and the rebellious devil.

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(Explanation)

Hint

God began His word with the name of “Allah” because He does not imagine the permanence and stability of anything except with His face, as it is narrated from the Holy Prophet (PBUH) in the Sahih Hadith
1: “Every matter that is not started with the name of Allah is cut off.”
It is narrated from the Commander of the Faithful (PBUH) that (All the secrets of God are in the heavenly books, and what is in the heavenly books is included in the Quran, and what is in the Quran is included in Surah Fatiha, and what is included in Surah Fatiha is in Bismillah, and what is in Bismillah is included in Ba Bismillah, and from that point on, I am Ba Bismillah. Ibn Abbas, the chief of the commentators, narrates that the master of the Commander of the Faithful (PBUH) used to return to Ba Bismillah from the beginning of the night until the end of the night, saying that I understood a little of it, and he said, “By God, if I wanted to interpret Ba Bismillah,
I would not read seventy times.” 2 "Baira"

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from Ba Bismillah is an explanation of the words of the great one who said (I am from the point of Ba Bismillah, meaning I am the one who collects the Quran and speaks the word of Allah). The first point of existence that descended from the sky of eternal power to the earth of possibilities was the truth of Muhammad (PBUH) and the light of Ahmadiyya, as he said, "First Allah created my light," and in another place, "First Allah created the pen," and in another place, "First Allah created the mind."

"Our expressions are different and your beauty is one and all, so spread it towards that beauty."
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(1) Every great matter that does not begin with the name of Allah is cut off and does not bear fruit. (2) That I expressed the amount of meanings for the letter B in the name of Allah, which if they were written, would be as much as seventy camels.

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In short, at every level of creation, its first appearance and manifestation was a simple, unified matter. In the world of minds and the first thing that Allah created, it was the same truth of Muhammad (PBUH), at the level of souls, the soul of the Almighty (PBUH), at the level of nature, the

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simple, monstrous essence and matter, until it reaches the level of words, which begins with the simple point, and from the point of the line, from the line twenty-nine letters (hijaa), from the combination of letters of the syllable of the word, from the word of speech, and the speaker presents himself through the word that is in the mind. Perhaps this is a reference to the fact that I am the speaking Quran, and the truth of the word of Allah, which has manifested itself in the world of creation from the merciful soul and the grace of the Glorious, and I am the point of the community of the word of Allah, and all the meanings of the divine books are contained in the commonness of my existence.
In a narration, he said (No verse was revealed from the sky on the sea, or on land, or at night, or during the day, or on a mountain, or in a desert, or on a journey, or in a city, except that I know when it was revealed and it was about a child of a matter, and I know its outward appearance, its inward appearance, its interpretation, and its interpretation) and the like. There are many narrations that indicate that all the knowledge of the Quran is contained in the heart of the noble one, so it is appropriate for him to say (the entire Quran is contained in the letter B in the name of Allah and I am that point B). The interpretation of the point is perhaps due to the unity and truth of his holy essence, and that after the Holy Prophet

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(PBUH), he was the first one created by Allah. The Holy Prophet (PBUH) said (I and Ali were one light at the beginning of creation and we glorified and glorified Allah Almighty until that light split into two, half of it was in the loins of Abdullah, and half in the loins of Abu Talib). In the commentary of Ali ibn Ibrahim of The true descendant of Muhammad (PBUH) is (Ba) Bahá'u'lláh

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(beauty), "Sin" is the glory of Allah (elevation and greatness), and "Meem" is the kingdom of Allah (sovereignty and greatness).

(The statement of Allah and His Messenger)

There is much debate among the scholars of interpretation as to whether a specific name that indicates the essential essence of existence has been put into the language or not! Some say that a name cannot be given to His sacred essence, an essence that cannot be perceived. How can He be called by a name and what benefit does that bring? Because first, a name must be considered, then a name given to Him in accordance with the occasion. The answer is yes, there is no doubt that complete and complete perception is dependent on complete inclusion, and it is never possible for the encompassed to encompass itself with its surroundings, and God, the Exalted and Majestic, is the environment over

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everything. How is it possible for the environment to fit into the understanding of the encompassed? It is never possible, because no one can do it and perceive the truth except Himself. However, not understanding the essence is not inconsistent with the establishment of a name. If there was no way to identify that sacred essence, of course it would not be correct to give it a name. But when His unique works and strange crafts are visible in the forms of the world, how can we not give a name and a name for His manifestations, works, attributes and actions? Especially since the originator is Himself, which is evidence in itself, that they say, "The names of Allah are forbidden." That which He Himself has established, we should call Him by the same name. Perhaps the name He Himself has established is a special name that does not include another.

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Therefore, if it is correct, the only special name for that essence is the establishment of the Greatest Name, because the honor of knowledge and remembrance is known and mentioned in the proper context. If by chance someone close to Him is found who becomes aware of the Greatest Name and its meaning, it is not far from such a person becoming knowledgeable about the secrets of the universe and the physical and spiritual worlds, and becoming submissive and obedient to His

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command. This is the secret of the miracles and supernatural habits that He has established from the prophets and The saints have appeared, and there is also a debate among scholars and scientists about what the greatest name is. Some say, "He is the Majestic and the Honorable," others say, "He is the Living, the Ever-Living," and each of them has brought a witness from the Prophetic hadith. Others say that all of the divine names are the greatest name because the greatest name is relative to the one who purifies his heart from other things, avoids forbidden things, and does not deviate from the straight path of the Sharia. Every name that is said is relative to the same greatest name. Scholars of theology say, "Allah" is knowledge and a name for the Necessary Essence, and the rest of the names of Allah are attributes and titles of that One Essence. The evidence for this is that during the time of ignorance, the Arabs used to call God "Allah," and God would inform His Messenger of their words. "And if you ask them who created the heavens and the earth and subdued the sun and the moon, Let them say, "Allah" (1) Surah Al-Ankabut, verse 61, and the name of the Essence is the most honorable of the names of Allah, because all the attributes are contained in the Essence, and also because the word "Allah" has been mentioned twelve thousand five hundred and sixty places in the Quran, this is evidence of the honor of it being a blessed name

JAFRI MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH SYED AMIR HAQ NAQVI

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(1) And if you ask the disbelievers who created the heavens and the earth and subjected the sun and the moon, they will certainly say, "Allah"

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It is narrated from the Holy Prophet (PBUH) that the greatest name is mentioned in two verses: "And your God is one God, there is no god but He, the Most Gracious, the Most Merciful" (1) Surah Al-Baqarah, verse 158, and in the beginning of Surah Al-Imran, "Allah, there is no god but He, the Ever-Living, the Ever-Living" (2). What seems to be lacking is that the greatest name is common between the two verses, one being God and the other being He. Therefore, according to the hadith, the greatest name is "Allah" which is taken from (God) or (He) which refers to that being that is absent from the senses. In a narration attributed to Hazrat Sajjad (PBUH), he said that he asked God to teach him the greatest name. He appeared to him in a dream and said,
"O Allah, I ask you by your name, or Allah, or Allah, or Allah or Allah or Allah or Allah,
the One who has no god but He, the Lord of the Great Throne." In another narration, it is said that the Messenger of Allah (PBUH) said that the best names of Allah are in three Surahs: in Surah Al-Baqarah: Allah is the only god, the Living, the Everlasting, and in the first chapter of Al-Imran:

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Allah is the only god, the only God, the only God, the only God, the only God, the only God, and in (Taha): “And the faces are the beard of the Living, the only God.” This indicates that the hadith of the best names of Allah is “The Living, the Only God, the Only God.” Because it is mentioned in all three verses and according to what has been interpreted, “The Living” is the One who is alive and does not die, and is active and aware. “The Living” is the One who is self-existent and that which exists is the One who is the source of all existence. The scholars of interpretation have said several ways about the meaning of “Ala.” One of the meanings

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(1) Allah and your God is one and there is no god but He is the Merciful and the Merciful
(2) There is a God who is not a god but He is the Living and the Eternal

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It is confusing and there is a debate among scholars of theology as to whether Allah is derived from or is it a Hebrew or Syriac root, but it is well known that Allah is the name of the true God who encompasses all the attributes of perfection and glory and possesses all glory and perfection. They say that Allah was initially a generic name for every god and then, with frequent use, it became specific to the God of the Most High and the Necessary, meaning the Necessary in the Book of

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Al-Kafir. Hisham ibn Hakam asked Sadiq al-Ali Muhammad (PBUH) about the names of Allah and their derivation and what Allah is derived from. He replied, "O Hisham, Allah is derived from Allah and Allah requires the complement (i.e., divinity cannot be realized without divinity), and it is an unnamed name. Whoever worships a name without a name is a disbeliever and has not worshipped anything and Whoever worships the name and the meaning is an infidel and worships two things, and whoever worships only the meaning is a monotheist, and "He" refers to that absolute being, distinct in essence and determined in existence, and that identity is absent from the senses, devoid of attributes, and determined in its essence, without any description or attribute that can be attributed to anything other than the essence. It is a name reserved for those who are close to God, who call their God by this name in the place of supplication, because in the eyes of the intuition, the chosen ones are the only real being except Him, and whatever is other than Him is, in the eyes of those close to God, annihilation and nothingness, because they are possible, and possible does not have an existential object in the extent of its essence and truth. Therefore, they praise the truth without any qualification, description, or attribute that gives it a distinction, because there does not seem to them to be a plurality that needs to be distinguished. That is why they call Him by the

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word "He". However, those who have not reached this level of intuition and mysticism cannot call God abstract.

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Of all the attributes, qualities, and names, they should praise God and turn to Him. They should call on God by the name of "Allah" because those who consider God to be a being and creation to be beings, of course, in the place of supplication, they should call on the truth with an attribute that distinguishes Him and is specific to Him, which distinguishes Him from others. That word is "Allah" which is the knowledge and name for the deity who encompasses all perfections and the sum of all good attributes. It has been said that in the word "Allah" and in the word "He" there are secrets, points, and effects that whoever persists in those two names with sincerity of intention, the light of the identity and manifestation of the existence of God Almighty may shine on his heart and remove things from his vision, and nothing will remain except the identity of God Almighty in the sight of his vision. It is narrated from Amir al-Mu'minin Ali (AS) that "I saw the Prophet Khidr in a dream and I said to him, "Teach me something that will make me victorious over my enemies." He said, "O Ali, say,
"O He, or there is no He but He." Because in the hearing of Humayun, the Prophet I

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conveyed the message, he said, "O Ali, it was the greatest name that I learned from you, and on the day of Badr, I always repeated the word until I was victorious. It has been said that among the most reliable adhikr is "O Hu, or who is He, or who is there, there is no one but He, or the first or the eternal or the eternal or the eternal or the eternal or the eternal or the eternal or the eternal or there is no god but He." In short, "Allah" is derived from "Ilah" by opening the hamza and cutting the lam, which means bewilderment and terror, which makes the wise people bewildered. In fact, it is the essence of God, or it is derived from "Ilah" by opening the hamza and lam, which means the one who is truly worshipped. Another said, "Allah" is derived from "Ilah" in the meaning of tranquility, because with the remembrance of God Almighty, hearts are assured, "Only with the remembrance of Allah do hearts rest." And as they have said, one of the characteristics of the blessed name is that,

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"Allah" is four letters, and each of them has a meaning that indicates the essence of someone. If the hamza is removed, it remains (Allah). To Allah belong the armies of the heavens and the earth. And if you remove one or two letters, “لـه” remains. To Him belongs what is in the heavens and the earth. And if the second letter is also removed, “هَ” is combined with “هَ” say: “هُــوَ اللــهُ أَحَــدٌ.” In

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pronouncing the letter “وَ” it increases in “هَ” and here the greatness and majesty of the blessed name is revealed, as there are many hadiths about its virtue. (الرَّحِيم الرَّهِ الرَّهِ) Two adjectives and two nouns taken from the vast mercy of God. Rahman is an exaggeration, indicating the abundance of mercy, and Raheem is a similar adjective, indicating the stability, permanence, and constant mercy of God Almighty. Mercy in its literal meaning is the tenderness of the heart that requires kindness. Sometimes tenderness of the heart appears without kindness, and sometimes, on the contrary, kindness occurs without tenderness of the heart. It is stated in the narrations that the mercy of God is His grace and goodness without the tenderness of the heart, and the mercy of man is the tenderness of the heart and his affection. God has made tenderness and affection the focus of the human heart and has become unique with the attributes of kindness, mercy and compassion, above the weight of "regret and regret", and "Rahman" is a name specific to the Almighty, it does not include anything else except in terms of manifestation, because all beings are subject to His vast mercy, and His merciful mercy encompasses all things. "And My mercy encompasses all things." Surah Al-A'raf, verse 155. "Have you not seen to your Lord how the shadow extends?" Surah Al-Furqan, verse 47. And the saying of the Infallible, peace be upon him, is:

TAFSIR MUSHAF E FATIMA AL EHA SALAM BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

"O Allah, I ask you
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(1) Have you not seen and looked towards your Lord, how He has stretched out- 1"

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"Allah is the One Who has spread out the good things."
And mercy in this sense is not correct to be attributed to anyone except by the right of the Almighty, because it is He whose mercy encompasses everything, and with that ray of His merciful mercy, He has adorned all beings with the beauty of existence, and He sustains and provides for them
, and all grow and rise in the shadow of His infinite merciful mercy. And the oath of His mercy, Glory be to

Him, is equal for all beings: man, animal, jinn, angel, sky, believer, disbeliever, pious,

and transgressor, all and all drink from the stream of His vast mercy, and the hand of His merciful grace has spread over all.
The friend is the one who It is said that someone whose heart's affection and kindness are great, after it was made clear that "Rahman" and "Raheem" are two of the names of God Almighty, and both of them mean His infinite grace,

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kindness, and generosity. However, His merciful mercy encompasses all beings, and every being is as much as a shadow
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Perhaps the meaning of the shadow and its extension is the same existence of things, as all shadows are His vast mercy, and His mercy encompasses all things, and He is the Sustainer of all and the Sustainer of all.
(1) O Allah, I ask You by the name of the one who has spread the name of goodness,

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has any share of that mercy, rather it can be said that the existence of beings is precisely His merciful mercy, and His merciful mercy is specific to people with faith and piety, and others are not special in that mercy. Therefore, righteous and good people enjoy both the merciful mercy of God Almighty and are the beneficiaries of His merciful mercy, because they are in eternal bliss and are always protected under the protection of God Almighty. In Majma' al-Bayan, it is narrated from the Holy Prophet (PBUH) that "there is one hundred mercy for God Almighty, and out of one hundred and ninety-nine of them is specific to the pure servants of God, who will be included in the Day of Judgment, and out of one hundred, one will be distributed among all His creation in this world." In the interpretation of the spirit of the Holy Prophet

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(PBUH), it is narrated as follows: "On the night of the Ascension, He showed me all the degrees and levels of Paradise. I saw four rivers flowing in it: water, milk, wine, honey, (perhaps this is a reference to those four rivers.) Which is mentioned in the Quran as the example of Paradise which the righteous are promised in which are rivers of water that is not difficult to drink, rivers of milk whose taste never changes, rivers of wine a delight to the drinkers. Surah Muhammad, verse 16, and rivers of honey, purified. Verse 17. I asked Gabriel where the rivers come from and where they go. He replied that they all flow into the basin of Kauthar, but I do not know the source of their flow. After I asked God to show me the place where the waters flow, an angel descended and greeted me and said, "O Muhammad (PBUH)!" He closed his eyes. I closed my eyes for a moment, then opened them and saw a tree and a dome of white stone, and that dome had a door of ruby, and there was a lock on that door that if

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Jinn and humans gathered and sat on it, like a bird sitting on a mountain. I saw those four rivers flowing from under that dome. When I wanted to return from there, the angel said to me, "Why can't you enter the dome?" I said, "How can I enter, when it is locked?" The angel said, "The key to it is 'In the name of Allah, the Most Gracious, the Most

Merciful.'" Then I saw rivers flowing from the four sides of the dome, and on the four sides of the dome it was written, "In the name of Allah, the Most Gracious, the Most Merciful." I saw a river of water flowing from the mouth of Meem, in the name of Allah, and a river of milk from the mouth of Meem Rahman, and a river of honey from the mouth of Meem Rahim. So I knew that the source of the water flow was 'In the name of Allah.'" Then the source of the glory of God was addressed, "O Muhammad (PBUH). Whoever from your nation remembers me by this name with a heart free from hypocrisy, I will save him." The owner of the Bahr al-Haqaq said that water refers to the living being with knowledge, “And from water is every living thing.” Milk refers to the survival of the original nature that has not been changed by idolatry, sensual desires, innovation, and deviation (i.e., it remains in the same purity and sweetness of the original nature). Wine is the effervescence of divine love. And purified honey is an allusion to the sweetness and sweetness of the closeness of God. In the book Tahdhib by Imam Ja’far al-Sadiq (a.s.) and in the book Uyun by Imam al-Rida (a.s.), it is reported that “In the name of Allah, the Most Great Name is closer than the blackness of the eye to its whiteness.”

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[Surah al-Fatiha (1): verses 2 to 4]

Hint

Praise be to God, the Lord of the worlds (2) The Most Merciful (3) The Lord of the Day of Religion (4)

Translation:

Every praise, adoration, and thanksgiving that comes from every speaker and praiser from eternity to eternity is for God, and is specific to Him who possesses all the attributes of glory and beauty, the creator and creator of all the worlds, from all kinds of angels, jinn, humans, beasts, birds, beasts, animals, and others. He nurtures and makes them grow and flourish with His power, and He provides every creature with its own sustenance and provides for its comfort with goodness.
That God, whose vast and merciful mercy encompasses all creatures, has reserved His special and merciful mercy for the believers, and He is the ruler and the ruler of the Day of Judgment and reward, that is, the Day of Judgment.

(Explanation of verses)

Hint

(Alhamdulillah) According to the Arabic grammar, Alif and Lam Alhamdulillah is either Alif and Lam a promise or Alif and Lam is an invocation. If it is a promise, it refers to that praise that is worthy of

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His holiness and is specific to the essence, and that is the praise and laudation with which the essence of a person describes himself, and that is the praise of the prophets and saints of God, which is specific to the essence. If it is an invocation, it is an acknowledgment that all the degrees and levels of perfection and greatness, and praise and laudation from every praiser that comes to mind are specific to that eternal individual and that eternal being. "And indeed, there is nothing but that it glorifies with His praise." All beings, according to their present and past, glorify and praise the eternal essence of the Truth. As they have said, there is a difference between alhamdulillah and madh, in that alhamdulillah is praise and laudation for a beautiful and good deed that was issued out of will and free will, and Praise is general

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And since all beings are voluntary acts of God Almighty, and every being is in the utmost goodness, perfection, and strength of action in relation to itself, He Who has best created everything, Surah As-Sajdah, verse 7, that is why He said, “Praise be to Allah,” which He has dedicated to Himself. Some have also said that praise and thanks have one meaning, and some say that they have two meanings. Praise is used in praising and commending the good qualities of a person, such as the Arab who praises them says,

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“Praise be to His might,” and does not say, “Thanks be to Him for that.” However, thanks is general, and is used both in praising good qualities and in blessing. Therefore, every thanks is praise, but not every thanks.

(Expression of the words of mystics about God)

They say that praise is the expression of the perfection of the Praiseworthy, and just as glorification is the expression of the purification, sanctification, and liberation of the Truth from the defects of the possible attributes, praise is the expression and confession of the attributes of His beauty, glory, and perfection, and the emptying of the Divine Holy Essence with all the beautiful names and the title of the Majestic. Yes, perhaps this is the secret of the fact that in the four glorifications and others, we are commanded to first empty the Holy Essence “with Subhan Allah” of what is not worthy of His holy status, then we empty Him “with Alhamdulillah” with what is worthy of His divine greatness and glory, because emptying is before emptying, but in fact emptying is the same emptying.

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(1) I praise Him because He is brave.

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When we say in the place of glorification and sanctification that God is not ignorant and

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incapable, we have praised Him with knowledge and power. He is not ignorant, meaning He is omniscient. He is not incapable, meaning He is capable. This is why some scholars have said that the return of the attributes of perfection of God Almighty is the same as the negation of possible defects. For example, when we see that incapacity and ignorance are considered attributes of human defects, and God is pure and free from possible defects, we characterize Him by negating them and say that He is omniscient and capable. However, since knowledge, power, and the rest of the attributes of beauty of a person are beyond the scope of human understanding, we negate the negation in proving knowledge, power, etc., as if we were saying that God is not incapable and ignorant. It should be known that praising, glorifying, and praising God Almighty with the attributes of glory and beauty is not specific to the tongue. Man should be constantly engaged in praising, glorifying, and thanking that eternal being with all his limbs and organs, and not be absent from paying attention to that incomparable deity for a moment. The duty of the tongue is to pronounce these words, such as "Al-Hamd" "Glory be to Allah," "Thanks be to Allah," and the like. Of what we are commanded to express in the state of servitude and gratitude, the duty of the heart after acquiring complete knowledge is to be present and attentive to the One who praises and glorifies Him.

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The duty of the body's members is to compel each member to do the action for which it was created, and not to consider the action only for its own personal benefit and strive for it, but to act in such a way that others also benefit from its action. This is the duty of humanity. So if you really want to be among those people about whom Allah said, "And few are the grateful servants of My Lord," and to be counted among the thankful and grateful.

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Your heart, tongue, and all your members must be grateful, and from what has honored you and you have achieved success, from wealth, knowledge, strength, and position, you must spend in the way of Allah Almighty and make others benefit from it. According to Sheikh Saadi: "

Thankfulness is the arm of the able to grasp the hand of the weak.
" Qaysari said: "Praise be to Allah." My words, my actions, and my state are my words. My tongue is the interpreter of praise, praising Him with the tongue of His prophets, and I praise Him with my limbs and organs, by forcing them to serve and worship Him and do what He has commanded, to carry out His commands, and to pay attention to His face.
Because, just as it is necessary for a person to praise and thank his Lord with his tongue, he must

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be grateful to his Lord with all his limbs and serve him with all his powers and limbs. And the way of giving thanks becomes possible when a person forces each limb to do the action that it is legally obliged to do (worship of the Truth and obedience to His command), not for the sake of sensual pleasures, but gratitude is a state of being characterized by the soul and heart with beautiful qualities and perfections in knowledge and action, and becoming created with divine morals, because the Prophets said that people are commanded and obliged to adorn themselves with divine morals so that good morals become their queen, the end.

(Explanation of the three attributes of God Almighty)

In the blessed Surah, after the name of His Majesty, God mentions three attributes of His beauty and greatness. The first is that He has general and special mercy, which makes all beings grow and develop in His vast mercy and provides sustenance to all with His infinite mercy.

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Second - He is the Lord and the trainer of all worlds and creations of existence, which by His pure divine essence, from the world of abstract things to the world of matter and monsters of the elements and what is between them, from the world of abstract things, the world of angels, the world of humans, the world of jinn and fairies, the world of

land and sea animals, the world of inanimate objects, the world of plants, with their ranks and classes and degrees and with the differences between the individuals of each world in honor and ignominy, He raises and nurtures each one according to the degree and suitability of his talent, and all of them are under His training, exalted and subjugated by His authority and are proud under the shadow of His grace. In short, the infinite worlds, which no one knows except God Almighty, all grow and elevate under His training, and He makes each one proud of his own state. He provides sustenance and what is necessary for his existence, survival, and social and individual life with good care. The Almighty is the One who has nurtured man with various kinds of His infinite blessings and mercies and has carved the strength of his body and soul in the best form. We have indeed created man in the best of formations. We have connected his inner self to the world of the Most High and made his heart the throne and place of His mercy and the bed of His love and knowledge. The heart of the believer is the throne of the Most Gracious.

He has created all material beings according to his being. He has made his heart a treasure trove of eternal secrets and a repository of the lights of power. He has chosen him as the crown of dignity and exalted him. We have indeed honored the

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children of Adam. We have placed an example from every world of the great worlds in the small world of humanity
. "Until We reveal
Our wisdom and greatness to the worlds
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(1) Indeed, We have created man in the best form, Surah Al-Tin, verse 4 [.....]
(2) Indeed, We have honored the children of Adam, Surah Bani Israel, verse 72
(3) The words of the Master of the Prophet Amir (AS) are: Do you think so, O man, that -

He has made man the hostage of His favor. In the interpretation of Ruh Al-Bayan, it is said: God has trained man and honored his soul with the changes and benefits of lights in its powers and inwardly trained him, and trained him with His mercy and the worshipers, and with the rulings of the law and the secrets of the lovers with the light of truth and the hearts of the eager with the customs of the pure and holy path. He is the One who made man's ear hear with the bone, and his eye see with the eye, and his tongue speak with the ear, and in the word Rabb, the meaning is: Master, Owner, Instructor and Educator, Owner, Reformer The creator, the giver of existence, and others. There is a debate among commentators as to whether “Lord” is considered one of the essential attributes

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of the Almighty God or one of the attributes of His action. They say that if we take “Lord” in the sense that He is the Subsistent and the Sustainer of all beings, it is included in the attributes of the essence, and if we take it in another sense, such as Sayyid, Malik, and the like, it is considered one of the attributes of action. End.
(The third of the attributes of glory)
The Owner and Ruler of the Day is a part of it. On that day, no one will be found who claims ownership except the essence of Oneness. In "Owner of the Day of Judgment," the reciters have recited eleven kinds of verses, and if we wanted to go into them and explain each one with its evidence and aspect, the speech would become long, whereas our foundation is on brevity .

You are a small body and a small body, whereas the great universe is contained and wrapped up in you.

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Two of those eleven kinds that are well-known and famous are: one is "Owner" with an alpha and a shortened "Lam" and the other is "Owner" without an alpha and a shortened "Lam" and "Kaf." If "Owner of the Day of Judgment" is recited, the meaning is that God, who is Most Gracious and Merciful, is the Owner and Owner of the Day of Judgment, and no one will claim ownership on that

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day.
And if it is called "King of the Day of Judgment," that is, the Most Gracious and the Most Merciful, who is the ruler and ruler of the Day of Judgment, on which the ruling and sovereignty are specific to the Son, and in that the Son has reserved His ownership and sovereignty for the Day of Judgment, while in all the worlds and everywhere He is the owner of everything, there is nothing, neither in this world nor in the Hereafter, that is outside the scope of His authority, ownership, and sovereignty, they have replied, because there have been and are people in the world who have claimed ownership and sovereignty, such as Pharaoh and Nimrod and the like, but rather everyone claims ownership over his own property, and also the kings on earth consider themselves kings and rulers. He wants to say that on that day, no one will be found who claims ownership. Yes, the Day of Judgment is the day when the veil is lifted and the truth of the matter becomes apparent to all human beings. At that time, everyone will understand that they may lack everything, not even their own selves, let alone anything else. So the exclusive ownership on that day is perhaps due to the manifestation that the ownership of the Almighty God becomes apparent and visible to everyone on that day, not that on that day the Almighty God is the owner. Everything will be done in order to take away ownership from

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the owners and allocate it to Himself, as some have imagined, but rather in order to be

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, on that day when the truth becomes apparent, everyone will understand that there has never been and will never be a owner or ruler other than God. Perhaps this day is referred to in the statement of God Almighty that after the annihilation of beings, He will say, “To whom belongs the kingdom today?” Today, who will be the king and the owner? In response, He will say, “To Allah, the One, the Almighty, the Dominant.” On that day, no one will be found who claims ownership except the essence of Oneness. In a moment, He will take account of the creatures and reward each one according to his deeds. “If it is good, it will be good, and if it is evil, it will be evil.”

(The secret of repeating the Most Gracious and Merciful)

Here, there are two noteworthy points that I should mention:
First, God has mentioned the blessed Surah Rahman and Raheem twice, once after Bismillah and once after Al-Alimeen. Of course, there are secrets hidden in it. What seems to be lacking is perhaps one of the secrets and points that He reminds us and teaches us to repeat the two blessed names repeatedly on our tongues, to

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remember them in our hearts, and to instill in ourselves, and through this means we will be included in the special and general mercy of God. Scientists who have known and understood the properties and effects of certain things through experience and practice believe that instilling in ourselves has many effects. Even if a patient repeatedly says to himself in the morning and evening that he feels much better today and his illness has been cured, his illness may be cured or relieved by this instilling in himself.

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And perhaps the reason is that when the words enter the ear through the tongue and from there they come to the common sense and are recorded in the power of imagination, and when the action is repeated, then the words And its meanings penetrate the mind, but with frequent use, they penetrate the soul and cannot be easily removed from the mind. Look at how a newborn child who is not capable of speaking, when words and phrases are repeatedly suggested and penetrated into his mind, gradually gains creativity and power in pronouncing those words, and his tongue moves and says the same words and others. If the words were not suggested, where would such power and ability arise in him? The reason is that our leaders have instructed us to always say the remembrance of God with our tongues with awareness of our

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hearts until we understand the meanings, that is, the meanings of the words penetrate our hearts and the truth becomes clear. All the corrupt beliefs that are prevalent among people are based on this principle, that at first they were nothing more than words that were heard from someone, and then through repetition and suggestion from others, they penetrate the mind to the point that they become a sensual possession. And you see that we say the names and attributes of God repeatedly day and night in prayer and other things, but their meanings do not penetrate our hearts. Not a single particle of our knowledge and understanding is added to our being satisfied with just the slurring of our tongues and not paying any attention to their meaning. We do not think about why we have been commanded to repeatedly mention the truth and to utter words in praise and laudation of Him, the Exalted, and what secrets and points lie hidden in saying them. We do not know that the wisdom of that is the effect of our soul on the meanings of the words, that the words become concentrated in our soul and through this means we acquire knowledge and understanding,

and

that the praiseworthy human qualities penetrate our soul, and that words and remembrances penetrate the heart when the heart is with the tongue, otherwise they are like a pattern drawn on

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water, which has no stability or stability. A remembrance that is not accompanied by the heart enters the ear through the tongue but exits through the other ear and the heart is not affected by it.

(Other tips mentioned here)

In the interpretation of the spirit of the Bayan, there are six possibilities that I will briefly translate: 1- The mercy that is included in the Bismillah is an inherent mercy and in the Fatiha it is an incidental one. 2- The repetition of the word Rahman is so that it is known that Bismillah is not part of Surah Fatiha. 1 3- It is a guidance for the servants to repeatedly pronounce the two attributes on the tongue, because the sign of the love of God Almighty is to remember Him and mention Him often. 4- It is in the position of stating that “Lord of the Worlds” is the One whose attribute of mercy encompasses all beings, and it is His general mercy that provides and nurtures everyone, and He is the Merciful who forgives in the Hereafter. That is the beginning of what he said after that: “Master of the Day of Judgment.” 5- It is a reference to the fact that it is through the praise and adoration of God that divine mercy reaches the condition of mankind, and the first person among mankind to show praise for God was Prophet Adam (peace be upon him), who after Sneezing, he said, "Praise be to Allah." Then, in

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response to his praise, God said, "May Allah have mercy on you, Adam."
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(1) The meaning is in the Sunni sense, but in the Shiite sense, "In the name of Allah" is part of the Surah.

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6- The repetition is so that we know that God is the doer of choice and, by His merciful nature, He provides sustenance and nurtures His creatures. End.
(Second point regarding Surah Al-Hamd)
In that the blessed Surah first mentions the attribute of mercy, then the attribute of lordship, then His ownership of the Almighty on the Day of Judgment, and of course, there are secrets and points included in it, perhaps it is a reference to the fact that by His divine mercy and His expansive divine grace, He brought the possible from the secret of non-existence into the realm of existence and existence, and after creation, by His divine grace, He nurtures the creatures and brings each one to the perfection that He deserves, and secondly, in another house, He bestows a new life on the children of Adam and rewards them for their good deeds and punishes them for their bad deeds. And that it is the utmost grace, generosity and kindness towards man that after He has raised him up with the robe of existence and crowned him

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with the crown of dignity, "And We have indeed honored the children of Adam" and made him the hostage of His favor with all kinds of blessings, He makes each individual of man in the periods of creation so that he may attain the perfection that He deserves, and thus explaining the order. The wording corresponds to the spiritual order because the position of divinity and generosity, which is due to His vast divine mercy, precedes the position of Lordship, which is realized after creation, and the delivery of mercy in the form of reward or punishment, in the form of revelation and revenge, occurs after the perfection of existence. Therefore, the beginning and emergence of existence is through His divinity and mercy, and the survival, stability, and permanence of beings are through His Lordship and training, and the resurrection and return of beings is also to Him. “He is the First and the Last, the Manifest and the Invisible.”

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Some commentators have said that in Surah Hamd, five names of Allah are mentioned: Allah, Lord, Most Gracious, Most Merciful, and Owner. And the divinely instructed servant, in the place of praising the Almighty, says as if:
O Allah, You created me from nothingness, so You are my God and Creator, and You raised me and brought me from imperfection to perfection, so You are my Lord, my Teacher, and my Sustainer. I

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sinned and rebelled. You concealed Your mercy, so You are the Most Merciful. I repented and forgave, so You are the Most Merciful. There must be a punishment heap, so that I may be punished for my deeds, so You are the Owner and King of the punishment heap.

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Verses

[Surah al-Fatihah (1): Verses 5 to 7]

Hint

(5) Give us the straight path (6) The path of those upon whom the grace is bestowed, the non-angry against them and not the misguided ones (7)

Translation:

The servant addresses God Almighty with the teaching, instruction, and the language of truth and says, "We worship and serve You, we seek help and assistance from You alone, not from anyone else." That is, O Lord, our worship, servitude, and service are exclusively for You, and we do not associate anyone with You in our servitude, submission, and humiliation. We seek help and assistance from You alone, and our reliance and hope is in You alone. Guide and guide us and establish us on the straight path of those who have been favored and honored by You, and whom You have chosen and honored,

AMMAR NAQI NAQVI
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not the path of those who have incurred Your wrath and anger, nor the path of those who have deviated from the path of truth and the straight path and have gone astray.

(Explanation of verses)

Hint

After praising and glorifying God, declaring His divinity, Lordship, and infinite mercy, and acknowledging that He, the Almighty, is both the origin and the end of existence, because all return to Him, the Owner and Ruler of the Day of Judgment, as if the servant were praising the first unseen God, after He had become human, he addresses Him face to face, saying: "It is You we worship and It is You we seek help from."

(The literal order corresponds to the spiritual order)

And of course, in that the order also contains hidden secrets and symbols, and in order to make the verbal order correspond to the spiritual

order
, we may say that the order refers to the degrees of knowledge and the path of human progress and conduct on the path of evolution, that the first human being must, through reasoning and rational and narrative proofs, prove the origin and acknowledge the existence of God, who is characterized by all the attributes of perfection,

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purity, and freedom from all possible defects. Then, with great struggle and effort through austerities, worship, and moral refinement, he will reach the knowledge of certainty, the eye of certainty, which is the threshold between servitude and lordship, and will reach "servitude is the essence of its lordship," and his knowledge will reach the level of intuition and clarity, so that it is as if he sees God with the eyes of the heart, which are many times brighter and clearer than the eyes of the head, and speaks to Him, and he will rise to the position of servitude and declare his servitude and submission. And the one who becomes His pure refuge becomes His pure refuge. In his commentary, Baydawi has a statement here that I will briefly translate. After mentioning the praise and attributes of greatness and glory that are specific to the essence of Oneness and are distinguished from others through knowledge and understanding of those attributes, he addresses the servant of God, saying, "O you who are distinguished by these attributes, I dedicate you to your worship and servitude, and I seek help and assistance from you alone." This statement is the advancement of the servant through clear proof and transition from the unseen to the visible and evident. It is as if someone who praised God in his absence has now arrived in His presence and is presenting his needs in His presence. Therefore, the first statement is the state of the knower, from

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remembering, thinking, and contemplating the names and attributes of the glory and beauty of that unique person, and contemplating and pondering over the subtleties of His creation and the effects of His creation, and following Him until he finally reaches the place where he is entering, that is, he reaches the threshold of His arrival, that is, he arrives by the mercy of God Almighty and is one of the people of sight and perception.

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He turns around and as if he sees him clearly and speaks to him through his lips. The Arab custom is that in order to enliven the listener, they use their imagination in their speech, that is, they change the style of speech and deviate from one style to another, such as sometimes speaking in a direct and present manner and sometimes making gestures and gestures, the end.

(The secret of the precedence of "Iyak" over Na'abd and Nasta'in)

Although "ayyak" is an object, and in Arabic speech, according to the rule of grammar, the verb must be said first, then the subject, then the object. Therefore, according to the rule, it should be said "na'abd ayyak" and "na'stai'in ayyak", but the Arab custom is that they always put ayyak and its like before the verb, and scholars of grammar and conjugation say that wherever the object and

TAFSIR MUSHAF E H... ALEHA SALAM BY AYATULLAH DR SYED AMMAR HAQ NAQVI

what should be behind it should come before, it is useful to have a definite article. Here, since the object precedes the verb, it expresses a definite article and limits the verb, just like the object, and not anything else. Therefore, when we say "ayyak na'abd", it means only our servitude, humiliation, and smallness in front of the greatness of your Lord, and not anyone else, because we are your servants, your humble, and your obedient ones, and we seek help only from you and ask for help from you, not from anyone else. Perhaps "ayyak na'abd" refers to monotheism in the place of worship and We seek your help in pointing out monotheism in the position of actions and exclusive servitude to Him, the Exalted, and in the fact that the claim of a person is true who reaches a point in the position of monotheism where monotheism has been perfected in the four levels and has become steadfast in the position of servitude and servitude.

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Monotheism of Essence, Monotheism of Attributes, Monotheism of Actions, Monotheism in the position of worship. In the same way that we consider the Essence to be the only Essence and the Attributes to be the same Essence, our purpose in the position of worship should be only servitude, humility, submission and servitude, or gratitude, or friendship and love for Him, the Exalted, to be the

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driving force of action, and we should not consider any sensual pleasure, even the reward of the Hereafter or the fear of punishment. Then we can be pure in worship. Also, the first view, goal and aspect of our heart and the face of our heart should be towards the God, then towards worship, and we should consider our success to be from Him and His power and strength, not from ourselves, but rather we should see ourselves as a dead person in the hands of a washerman who is washing his hands. It has no movement itself, and in You we seek help when we are sincere and truthful, when we have reached the level of monotheists in the position of actions, and we set “There is no effector in existence except Allah” as our goal, and we know “with certainty” that there is no effector in the world except the essence of the One. We even consider the burning of fire and the cutting of the sword to be His product and the effect of His action. Let there be no mistake, I am not saying that man is deprived of free will and has no will or free will of his own. Rather, what I mean is that a monotheist in the position of actions and in the position of worship is someone who is so immersed in the contemplation of the beauty and glory of the One that he no longer pays any attention to himself or his actions, and sees himself and others within the scope of the knowledge, power, and greatness of that eternal individual and that eternal being. Someone who has found such a

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view that he sees God as surrounding everything and himself within the scope of His knowledge and power, then in the words “I worship You and We seek your help, Sadiq

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And he will be truthful in his speech, because such a person does not look at himself and his actions except in terms of attribution to Him. If he looks at himself, he sees in himself the face of the truth like a mirror. If he looks at his actions, he knows Him, His actions, and His effects as a means of His nearness. A person who believes that the four stages of monotheism have not been completed because his tongue is not in accordance with his heart, the complete result of his speech and words will not be achieved by him, and it is not possible for his actions and intentions to be pure. A person who hopes for everything and everyone, and makes his own desires his god, and becomes obedient and submissive to everything and everyone from whom he hopes for benefit, and bows down in obedience to Him, and shows humility and humility. Such a person can never be called a monotheist, but he cannot even be counted among the believers. There is a hadith from the Holy Prophet (PBUH): "O Abu Dharr, no one is complete in faith until he knows that if all the people wanted to harm or benefit, and if God willed, they could not." This is what God said to the

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Prophet: (PBUH) said, “Say, O Prophet (PBUH), nothing will ever happen to us except what Allah has ordained for us.” Say, O Prophet (PBUH), nothing will ever happen to us except what Allah has ordained for us. According to the poet,

“Do not worship on the tongue of the heart, thinking that it

is disbelief.” If you say that one is polytheism, if you say that two are, if you say that Allah knew that we do not have such a position and rank in monotheism, then why do we say what He has commanded us to say several times a day and night, and to say it with our tongues contrary to what is in our hearts?

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In response, we say, as we have already mentioned, of course, that statements are effects, and perhaps one of the secrets of this is that we repeatedly utter words on the tongue and instill them in our souls. If we pay attention while pronouncing them, their meanings may gradually affect our hearts and we will become characterized by them and become unified. Guide us to the straight path. “Sirat” was originally “Sirat” enough to be compatible and suitable with Ta’ Sin. They recited it in five ways, one with basin and one with basad, and there are also three other ways that are

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not used by the reciters. In short, "Sirat" is recited as "Sirat" or "Sirat" with basad. Whichever way it is recited is correct. In the book Ma'ani al-Akhbar, from the commentary of Imam Hassan Askari (a.s.), he narrates from Sadiq Aal Muhammad (s.a.w.s.) that in the commentary "Ahdīna al-Sirat al-Mustaqīm" he said: "O Allah, guide us and make us bound by a path that will lead us to Your love and to the high degrees of Your Paradise, and prevent us from following our own souls and being destroyed."
And in his commentary, Ali ibn Ibrahim quotes Imam Sadiq (a.s.) as saying, "The straight path is the Commander of the Faithful." Yes, the path of truth and the path that leads close to the Lord of the Worlds is the same path that the leaders of humanity and the pure Imams have guided us on. If we follow the footsteps of those great men and act in their footsteps, we will be the happiest and most successful people.

(Bayzawi's words in the commentary of "Ahdna")

For the sake of clarity, I will translate the words of Baydawi as follows: The Almighty's saying, "Guide us" is an expression of seeking help and assistance that the servant asks God for. As if on

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God says, "O my servant, how can I help you?" He says, "O my God, guide us to the straight path. "

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And guidance is good guidance, and it has countless types and varieties, but some are sequential to others.
The first thing that causes man to be guided is that from the principle of generosity, powers and emotions are released, such as sensory and intellectual powers, with which man can accomplish his purposes. (2) Signs, traces, evidences, and matters by which truth and falsehood can be distinguished.
(3) Sending messengers and sending down heavenly books are ways and means of happiness and success for man.
(4) Through guidance, the veil is lifted from the heart of man, and through inspiration and true vision, things are revealed to him as they are, and he observes them, and this kind of observation is specific to the prophets and saints.
And perhaps the first part refers to the saying of the Almighty: Our Lord, Who has given everything it has created, then guidance"1" and the second part refers to the saying of the Almighty: And We guided it to the an-Najdeen in Surah Balad, verse 10, so prefer the blind to the guidance"2" Surah Fussilat, verse 16 and the third part refers to
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(1) God is the One who created everything, then guided it, meaning after creation He made the path of guidance clear to them through the strong and the subtle, Surah Taha, verse 52

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(2) (an-Najdeen) The example of two paths is the truth and falsehood in belief, truth and falsehood in speech, beauty and ugliness in actions, meaning We have given man the power of discernment to distinguish between truth and falsehood, good and bad, so he loves to deviate and prefers to do so. Blindness to guidance.

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The Almighty's saying: And We made them a community, guiding by Our command"1" And my children, the Almighty's saying: Those are those whom Allah has guided, so follow their guidance"2" End

(Order and prayer are the same in meaning)

It should be known that command and supplication have the same meaning. The difference between them is that supplication is seeking knowledge from the Most High in a humble and small way, and command is seeking knowledge from the Most High in a lofty and great way. In response to the objection that the religion of Islam is not a direct path, and what does it mean for someone who is on the religion of Islam to repeatedly ask God to guide him in a direct way? Rather, it is an achievement. The scholars of interpretation have given several meanings here:
1- Guide us, meaning, keep us steadfast on the religion of truth, because God guided the people to

AFSH MUSHAFE FATIMA ALLHA SALAM BAYATOLLAH DR SYED AMMAR NAQI NAQVI

this truth and the nation of Islam, except that it is possible for a slip to occur and doubts and suspicions to arise for someone. That is, we are commanded to ask God to be steadfast on the religion of truth with an increase in faith, as He said, "And those who are guided, their offspring are guided" (Surah Muhammad, verse 19). 2- Make us steadfast on the religion of truth in the future, just as we were steadfast on the religion of truth in the past. And according to the same meaning, the Commander of the Faithful, peace be upon him, said: Peace be upon him has narrated that yes, it is possible, just as in the case of creation, it needs a specific cause, so in the case of survival, it needs a residual cause. Therefore, in this regard, we must always ask God ---------- (1) We have made them leaders to guide the creation by Our command.
(2) They are those whom God has guided and through their guidance, we should seek guidance. Page: 57 We ask Him to keep us steadfast on the religion of truth and the straight path, to keep us from going astray and falling, and not to abandon us in any situation, for if He for a moment withholds His grace from us, we will become the prey of Satan and the captives of the seven powers and lusts. That is, by the command of God Almighty, we must always ask God for stability and steadfastness and say: Our Lord, do not let our hearts deviate after You have guided us.

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Surah Al-Imran, verse 6 3- The purpose of supplication is to make supplication and to express our needs, and supplication is considered one of the most excellent acts of worship, because the expression of our needs is Showing humility and humility brings one closer to the Almighty. There is also a debate among commentators about what is meant by the direct path that we have been commanded to seek from God in order to be guided by. 1- The direct path is the Quran, according to the narrations that have been narrated from the Holy Prophet (PBUH) and the Commander of the Faithful (PBUH). 2- The direct path is the religion of God, which also represents the return to the beginning. It is narrated from the Holy Prophet (PBUH) that he drew three lines, one to his right, one to his left, and the other in front of his face, and said that it is the path of God. He recited the verse: "This is a straight path, so follow it, and do not follow other paths, for it will separate you from His path." (1) Surah An'am, verse 154. 3- In many hadiths, it has been narrated from the pure Imams that the direct path is the Prophet (PBUH) and his noble successors. In short, it means that we ask God to guide us and lead us in a straight path that will lead to its end ---------- (1) That this is my straight path, follow it and do not follow the divergent paths, for you will diverge and go astray. Page: 58 By the nearness of the Lord of the

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worlds and His infinite mercy, and that is the same path and path that the prophets and saints of God have followed, and that He will protect us from the distortion and deviation that arises in us as a result of the deceit of the ego and the instigation of Satan, and will make us steadfast on the path of truth and truth.

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And the evidence that the direct path is the path of the prophets and saints of God is that after that He said, "The path of those whom You have honored, and they have been the recipients of Your grace and honor."
It is in the interpretation of the Ahlul Bayt that the path of those whom Allah has blessed is the path of those whom Allah has praised and defined in the Holy Quran. So those are with those upon whom Allah has bestowed His blessings from the Prophets, the truthful, the martyrs, and the

righteous. And those are the best companions. Surah An-Nisa, verse 71. There is no doubt that the highest of divine blessings is the blessing of guidance and access to His vast and merciful mercy and the spreading of the light of knowledge in the heart, and that divine blessing arises as a result of faith and following the friends of Allah Almighty and following the religion of Islam. It is stated in many narrations that (the meaning of those who have incurred the wrath of God is the Jews, i.e. the Musa, and the meaning of the misguided Christians, i.e. the Christians. And it is a witness that the people of religions who claim to be walking towards God and whose purpose is to be near to Him in truth and near to Him through His mercy are not one of the three types, either they move in an ascending arc and the end of their journey is the proximity of

the
Lord of the Worlds, or they move backward, and the more they increase the intensity of their movement, the greater their distance becomes, or they move astray. And the first path is the path of Islam, which He said: And that you worship Me, this is the straight path, Surah Yasin, verse 10. And the second path is the path of the Jews, who draw near with the wrath of God Almighty, which is from behind Him, and the third path is the path of the It is the Christians who are astray from the truth.

JAFSIR MUSHAFE FATIMA ALEHA SALAM BY AYATULLAH SYED AMMAR NAQI NAQVI

Some scholars of interpretation have said that the "straight path" means achieving the middle ground in morality and the four physical qualities that are considered the pillars of the science of morality: chastity, courage, wisdom, justice. Chastity is the middle ground between evil and the self, and that is moderation in the actions of the animalistic powers, so that one does not fall into debauchery and immorality and excess in the actions of the sensual powers until the animalistic powers become strong and, like a vicious horse, knocks its owner to the ground and it becomes difficult to stop it, and not to indulge in the demands of the sensual powers to such an extent that his powers and feelings become weak and he becomes preoccupied with his own self, fails, and does not carry his burden to the destination. Courage: The middle ground between cowardice and recklessness, and it is the adjustment and balance between the requirements of the forces of anger, so that one is not cowardly and weak-hearted, so that one is not influenced by something and loses one's temper, and when reason or the law says that one should act, one refrains from doing something, and fear and cowardice take hold of him. Such a weak-minded person cannot act on any important matter, and if he enters into something, he will not complete it. Nor is it the case that one is reckless and fearless and puts oneself in danger without the guidance of reason

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or the law of the law, neither of which is a virtue. The middle ground, which is courage, is considered one of the virtues of the soul.

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Wisdom: Knowledge is the truth of things, which recognizes everything in its own level, and that is the middle ground between ignorance and stupidity, that is, lack of understanding and foolishness, and between cunning, deceit, and wickedness. A wise person is someone who uses his intellect and thought, thinks and ponders in what should be done in rational matters, does not neglect anything, refrains from what is superior and above human thought, does not burden his thoughts with effort, knows his position in all matters, and does not extend his foot beyond his limits. Wisdom also prevents a person from deceit and deception and what is contrary to human duty, because wisdom makes the intellect great, the soul strong, and the spiritual powers polished, and makes a person free from the need to be surrounded by sensual deceptions and devilish deceptions. Rather, in all matters before him, his intellect and path are rational.
Justice: Equality and moderation between all morals and spiritual qualities, and all good morals and noble qualities are the result of the fact that there are four qualities, and justice in the true sense is the comprehensive measure between

IFSIN MUSHAFE FATIMA ALEMA SLAMIYA AATULLAH DR SYED AMIR HAQ NAQVI

these four qualities that we have explained above. The one who has justice, his walk and movement are on a straight path, and this is the straight path that whoever sets his path on becomes victorious and is among those whom God has bestowed favors and honors upon, and they are the guided. The Almighty says, "Those who believe and do not dress their faith with injustice. Those are the ones for whom is security and they are guided." Surah An'am, verse "182" Perhaps the meaning of injustice is any unjust method that turns a person away from the truth and the truth. The Jews went beyond the limits of moderation regarding Christ, towards excess

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(1) Those who believed and did not cover their faith with injustice, they are in a safe place and are the guided.

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They fell and said that the Messiah was the son of an adulteress, and the Christians exaggerated about him and said that he was God and the son of God. The straight path is the same belief of the Muslims who consider him to be the servant of God, His Messenger and a Prophet. Also, some Muslims exaggerated about the Imam (a.s.) and called him God. Some exaggerated about him and considered him the fourth time and the fourth caliph of the Prophet (s.a.w.a.). Others were like

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the Nawasib who became enemies of that master and cursed and cursed that chosen one of the Almighty. The one who remains steadfast on the straight path is the one who considers him the Imam and the caliph without separation of the Holy Prophet (s.a.w.a.) and bears witness to his nation.

(Blessing is of two kinds: outward blessing and inward blessing)

The outward blessing of sending prophets, the revelation of heavenly books, man's success in accepting the commands and prohibitions of God Almighty, his steadfastness and steadfastness on the straight path, his not deviating from the path that ultimately leads to nearness to the Lord of the worlds, being committed to the duties of servitude and servitude, being created with the morals of the clergy, being established in truth and righteousness so that at no time does his foot slip from the path of humanity. The inward blessing is that light that was released from the source of eternal grace at the beginning of creation and poured out on the souls of humans, and each individual of humans used that light according to his inherent talent and ability, as it is said by the Holy Prophet (PBUH) that "God created the creation in darkness, then added a release of His light to the souls. Whoever accepted that light was guided, and whoever went astray was misled. And it is by such a release of light that the path to guidance was opened. So believers,

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look at such releases of the light of truth and await the manifestation of the light of truth, just as during the first rain, a release from the cloud is followed by that rain. It will fall (interpretation of the Holy Spirit)

(On the virtue of Surah Hamd)

Some scholars have said about the honor and virtue of the blessed Surah Al-Hamd that the Surah contains all the seven teachings and matters of faith.
In the name of Allah, the Most Gracious, the Most Merciful, it is an acknowledgment and confession of the monotheism of the divine essence and attributes. “Alhamdulillah” is an acknowledgment and confession that praise and adoration are specific to the essence of oneness. “Rabbi al-‘alamin” is an acknowledgment and confession of the monotheism of actions that Allah, by His holy essence, is the teacher and nurturer of all the worlds of beings, the world of command, the world of creation, the world of angels, the world of jinn, the world of animals, the world of humans, starting from the most honorable of them such as the prophets and saints, up to the followers and opponents who are completely under the training of the Almighty. “Al-Rahman al-Rahim” refers to His merciful mercy that encompasses all beings

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and His merciful mercy that is specific to the righteous and the pious and the faithful. Malik, the Day of Judgment, refers to the reality of the resurrection and the return of beings to Him. It is You we worship and It is You we seek help. It is the servant's confession of servitude, humility, recourse, and need to God, and that it is a state for man between the beginning of his creation, which is from the truth, and the end of His command, which is his return and return to the truth.

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Guide us to the straight path. It is a request for guidance and salvation, that He may show us the clear path and make us understand the way and path of His saints, and through His true grace and generosity, He may make us steadfast on the straight path and protect us from going astray, and through His knowledge and understanding, and through His true signs and what leads us to human virtue.

The path of those upon whom You have bestowed favors refers to the Holy Quran, which is the noblest of the heavenly books revealed by previous prophets, because the soul of the Holy Prophet (PBUH), which is the essence and reality of prophethood, is, on the one hand, the divine word, which is interpreted as the word (do), and on the other hand, the truth of Muhammad is a clear book in which verses of wisdom and knowledge are

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included, and on the other hand, the existence of the Messenger of Allah is clearly the path (the path of Allah, the Mighty, the Praiseworthy), and reaching the knowledge of the truth of Allah, the Exalted, is not possible except through the knowledge of His truth, His demonstration, and the guidance of His caliphs.
End of

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Interpretation of Surah Al-Baqarah

Hint

(Surah Al-Baqarah, two hundred and eighty-six verses) (Madaniyyah)

[Surah Al-Baqarah (2): Verses 1 to 3]

Hint

In the name of Allah, the Most Merciful, the Most Merciful (1) This is the Book of God, a guide for the pious (2) Those who believe in the unseen and establish prayer and Why do they spend money (3)

Translation

This refers to the Quran, which is a book about which there is no doubt, and a guide and a way for the righteous.
The righteous are those who believe in what is

unseen, and establish prayer, and spend out of what We have provided for them.

(Explanation of verses and differences of opinion on spelling)

Hint

There is a debate among scholars and exegetes as to whether the letters of the alphabet such as "الم" and the like that appear at the beginning of the surahs of the Quran are from the mutashabihat, secrets and symbols that are not known except to the person to whom they are addressed, and after that it was transferred to the caliphs and their noble successors.
Or whether the meaning is clear and requires interpretation. The evidence for the first statement is some reports that have come down from the pure Imams, from the Commander of the Faithful (peace be upon him) that everything has a core, and the core of the Quran, which is pure and chosen by him, is the same letters of the alphabet that appear at the beginning of some of the surahs of the Quran.
It is from the Imam Sadiq (peace be upon him) that (الم) is one of the greatest letters of God that has been divided into parts in the Quran, and whenever the Prophet (peace be upon him) and the Imams (peace be upon them) call upon God by that greatest name, their supplications are answered.

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The supporters of the first opinion have used this as the fact that the letters of the beginning of the Quranic chapters are secrets and codes between God Almighty and His Messenger, and no one knows about them except those who are firmly established in knowledge, i.e. the Imams (a.s). The supporters of the second opinion say that the meaning is clear, considering that it is not correct to say that there is anything in the Quran that is beyond the understanding of human beings, because the Quran is a speech at the highest level of eloquence and eloquence. The Quran is a guide and a path of guidance towards happiness and a cause of perfection of souls, which takes them from imperfection to perfection and leads them from the darkness of ignorance with the light of knowledge and understanding. So how can it be said that there are ambiguous words in it that are beyond human understanding? If it were not possible to understand the Quran in general, it would not have said:

“There has come to you a proof from your Lord, and We have sent down to you a clear light” (1) Surah An-Nisa, verse 174.

And also, if some parts of the Quran were unknown, how could it be pointed out? With this collection of the heavenly book, he said: "Indeed, this Quran guides those who are the most upright people" (2) Surah Bani Israel, verse 9. Yes, sometimes, out of wisdom and expediency, some

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complicated words may be expressed that cannot be easily understood without careful consideration and the inclusion of other material.

(Articles by scholars of interpretation on the meaning of the letters of the alphabet)

In the commentary of Majma' al-Bayan, ten statements are made, the summary of which is listed as follows
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(1) And We have sent down to you a light that is apparent and clear, explained in the Quran . (2) Indeed, the Quran guides and shows the way to something that is more stable and lasting.

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I will translate:
1- The first letters of every Surah are the key and the name of that Surah (Zayd bin Aslam and Hassan) 2- It refers to the names of Allah, so the Almighty's saying (al-mal) Alif in the first place refers to "Bana" Lam in the second place refers to "Allah" Mim in the third place refers to knowledge and compare with that (al-mar) and (al-mas) "Inna Allah A'alam" (1) and (al-mar) "Inna Allah A'alam wa Ar-i" (2) and (al-mas) "Inna Allah A'alam wa Afzal" (3) and the kaf in (kahi'as) refers to the one who is sufficient and "ha" refers to the one who guides and "ya" refers to the one who is wise and "ayn" refers to the one who is knowledgeable and

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“sad” refers to the one who is truthful (Ibn Abbas) and also Ibn Abbas said (al-mal) Alif indicates the name of Allah, Lam refers to the name of Gabriel, Mim refers to the name of Muhammad (PBUH). 3- It is narrated from Ali ibn Musa al-Rida (a.s.) that when Sadiq al-Ali Muhammad (s.a.w.) was asked about the meaning of “pain”, he replied: Alif has six attributes that correspond to six attributes of God Almighty: 1- Alif is the beginning of letters, God Almighty is also the beginning of all creation. 2- Alif is separate from the rest of the letters, God is also a separate being. 3- Alif is not connected to letters, letters are connected to Him, similarly, creation is connected to God, and He, the Exalted, is not connected to anything, all creation needs Him and He does not need anything. 4- Alif is disconnected, separate and distinct from letters, God is also disconnected .

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(1) I am God, who is more knowledgeable than anyone.
(2) I am God, who is more knowledgeable and more sighted. [.....]
(3) I am God, who is more knowledgeable and superior than anyone.

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and is separate and distinct from creation. 5- Alif is the cause of the combination and composition of letters. God Almighty is also the

cause of the composition and composition of beings.
6- Alif is straight and upright. God is also just and just. (Tafsir Tha'labi) 3- The letters of the first verses of the Quran are the names of God, scattered and scattered. If people could compose and combine them well, they would know that you say the greatest name of God (al-R, al-Ham, and al-N). When you put these together, it becomes (al-Rahman). And so it is with the rest of the letters, but we cannot and do not know how to put them together. (Sa'id ibn Jubayr) 4- That the letters are the names of the Quran. (Qatadah) 5- They are oaths by which God swore, and the fact that God swore by the letters of the dictionary is for their honor and excellence, because all the heavenly books and all the names of God, the beautiful attributes of God, and the principles and foundations of words were revealed with these letters with different combinations, and it is as if God swears by these letters that the Quran is His word. (Ibn Abbas, Ikrimah, and Akhfash) 6- Every letter of that key is a name of Allah, and there is no letter in it except that it refers to the praise and honor of Allah the Almighty.
7- There is no letter in it except that it is calculated in terms of the number of sentences for the duration of the existence of a nation. (Abi Al-Ala) 8- The duration of the existence of a nation is Ali bin Fadal Mujashii Nahawi said, I calculated that the

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number of letters that Muqatil had mentioned was three thousand sixty

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five (3065), and after eliminating the repeated ones, there remains three hundred and ninety-three (393), and Allah knows best what is in it.
Tabarsi said in the commentary of Majma' al-Bayan, "I calculated and saw that it is the same as what Ali ibn Fadhal said.
And in the news that has come down, when the Jews heard "alm" they said that the period of the Prophet's (PBUH) reign was short because "alm" is seventy-one (71) in the Abjad. When they heard "alm", "alms" and "kahi'as", they understood that the period of his (PBUH) reign would be long.
9- When the disbelievers heard the verses of the Quran, they especially clapped their hands and argued so that they would not hear the words of the Quran, as it is said in the Quran, "Do not listen to this Quran and leave it out" (1) Surah Fussilat, verse 25, which means that God revealed the letters so that they would hear a strange word and become silent and listen.
10- Perhaps he wants to make it clear that the word that you are unable to produce the like of is from the category of letters.
There were ten possibilities that the scholars of interpretation have mentioned regarding the letters of the beginnings of the Surahs, but the

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most reliable of them is the third possibility, which was narrated from Saeed bin Jubayr that these are the names of Allah, scattered and scattered, when they are well composed and combined, they become the greatest name of Allah.
And the proof of this justification is the same narration narrated from Sadiq Al-Muhammad (PBUH) that “Alm” is a letter from the letters of the greatest name of Allah that are scattered in the Quran

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(1) The disbelievers said that when the Prophet (PBUH) recites the Quran, “Engross yourselves in nonsense so that you do not hear the Quran.”

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was revealed, and whenever the Prophet (PBUH) or the Imam (PBUH) call upon God by that name, they are answered.
The people of knowledge say that (a) in Alm means “I”, “Laam” means “I”, and “Meem” means “I”, meaning “I am

(Statement of Sadr al-Mutallahin in the commentary of Surah al-Baqarah)

The commentators have stated in the meaning of the letters of the alphabet that are at the beginning of the Quranic Surahs that there is a statement that has been recorded in the commentaries, but none of them gives us peace of

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mind. However, it is good that some have said that there is a secret in each of the heavenly books, and the secret of the Quran is the letters of the alphabet, and it is as if the statement was taken from the statement of the Commander of the Faithful (peace be upon him) who said, “There is a secret for every book, and the core and essence of the Quran are the letters of the alphabet.” And some of the people of the Quran say that in (alm) af is an expression of unity, essence, and uniqueness of the true being from eternity and never (Allah was and nothing was with Him)”1 and the existence of objects and the creation of beings did not change His unity and uniqueness. And “lam” refers to the two meanings of affirmation and negation, affirmation refers to the ownership of everything in the heavens and the earth to Him”2 and negation refers to the ownership of everything in the heavens and the earth to Him, and negation refers to the fact that there is no true being in existence except Him. Or what is meant by the proof is the name “Al-Qayyum” meaning He is the Existent (the Self-Subsisting, the Sustainer of all things) and everything else is annihilated

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(1) God always existed and nothing was with Him. And some mystics have said: Now He is as He was and nothing is with Him.
(2) To Him belongs whatever is in the heavens and

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whatever is on earth.

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On His Guardianship and Immortality and the proof that the secret of Maktum is that in Surah Al-Imran after “Al-Mal” Allah says: “There is no god but He, the Living, the Ever-Living” (1).
And close to this meaning is the statement of the Islamic philosopher Sheikh Abu Ali Sina who said that the letters are the names of Allah, some of them indicate the essence, some of them indicate the essence plus His creatures, some of them indicate the creatures, and some of them indicate other aspects. And for the sake of greatness and grandeur, these are the names that Allah mentions at the beginning of the Surahs. Sadr al-Mutalahin preferred this statement and in explaining it he has a detailed statement that can be summarized and inked in his articles, that he matches the levels of the letters with the levels of creation.
And to introduce the topic, he states that just as it is not possible for a body to come into existence at once, and for all times to occur at one time, it is also not possible for the multiplicity and details of beings to come into existence before the inherent essences and identities.
And just as the One is the creator of numbers and multiplicity in simple order, so too is the Almighty the creator of all beings in simple order and has established beings in a certain system and order,

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by creating the fundamental identities and essences before the existence of their details and personalities. The more noble and perfect a being is, the more apparent the unity in it is and the closer it is to the truth of the Exalted. On the contrary, the more stingy and mundane it is, the more apparent the aspects of multiplicity in it are and the further it is from the truth. This is because the first thing that has come forth from the Exalted Principle and is the closest of all beings in honor and greatness to Him, the Almighty, the Intellect of the Universe and the angels.
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(1) That God, there is no god but He, and He is the Living, the Everlasting, the Subsistent, and the Sustainer of all things.

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They are close to the fact that their world is beyond the world of nature because they are beings without matter, time, and place, and they are abstract from what material things need, and there is no idea of change or transformation in them, and the entire world of abstract things is connected to each other like a person. They have a spiritual connection, not a physical connection, and they are divine lovers, and their joy and delight are truly, and they have become mortal in God in such a way that they are not aware of themselves, but have dissolved under the rays of divine light. After

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that, in the second level, there is the creation of the universal soul and the world of souls, starting from the soul of the greatest heaven until it reaches the souls that belong to bodies, and after that in the third level are the bodies (astaqsiyyah) and the elements and materials of beings, and in the fourth level is the world of nature with the forces contained in it, which is always in motion and flow and is constantly in decay and corruption, and the world of nature is shadows and ghosts from the world of minds and souls as far as they have said, just as some beings are abstract and simple, some are material and composed of parts, some have additions, others have no additions, and some have no additions. Letters are also in the same way singular and simple, compound and have an additional value, except.
After that, in explaining the quality of the indication of letters on the levels of beings, it is stated that according to the old order, that is, the order of the "Abjad", Alif indicates the first of beings and what follows it, in order to the end, indicates the levels of beings, and letters that indicate essences and meanings precede what they indicate in terms of the additional value, except, and the letters in which the additional value is considered are of two types: some are one letter, such as "K", which is one of the letters of the tens, and by multiplying "Y" by "B", both of which are letters of the ones, it becomes twenty (20), and

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some others are pronounced in two letters, such as "Lam", which is also one of the letters

of the tens
, and by multiplying "J" by "Y", it becomes thirty (30).
Since the explanation is detailed and complex, we will keep it brief and say that after stating that the introduction says: "Alif" Abjad indicates the essence of the subject, "Ba" indicates the intellect, "Jim" indicates the soul, and "Dal" indicates nature, and that there is a time when we give it validity without addition, but do not remain with the validity of the addition, that is, with the validity of the principle, "Ha Hawz" indicates the subject, "Waw" indicates the intellect, "Za" indicates the soul, and "Ha Hatti" indicates nature, and "Ta" remains, which indicates the monster and the world of matter.
And since the world of "huoli" and matter is the last level of existence and we have no knowledge to add to it, it is because the rank of the units reaches its end here and begins with the level of creation and creation, so in the position of indication, some units must be added to some others, and since the addition of the principle is based on intellect and intellect does not have the same singular number, we multiply "ha hawz" which is appropriate for the position of divinity in the position of creation in "b" of the abjad which is in the second level of

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intellect, the result is multiplied by ten by the number "ya hatti".
In short, the letters of the units are either added with units or with tens, or they are multiplied together to make it appropriate for a level of creation, and on the basis of the rule we have stated, whenever we apply the letters of the pronunciation that are at the beginning of the Quranic surahs, they indicate some of the names of Allah the Exalted.
As far as the word "alm" ("1") is used, it is an adjective with the principle, with the addition of the world of command and world

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(1) Because in the place of creation and creation, as it was said that it begins with (Ha) Hauz, the relationship of God Almighty with the world of intellect, which is the first thing that God created, becomes (Baaw) and that is the number Lam, which is thirty (30). And also the relationship of God Almighty with the world of the soul is related to (Ha) Hatti, which is the number Meem, which is forty (40).

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Creation, and "Al-Mira" ("1") is an oath with the beginning with the addition of the world of command and creation, and that He is the first and the last and the principle of action and purpose, "Al-Mas" is an oath with the beginning, which is the

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creator of the world of command and the world of creation, and the giver and giver of all beings. "S" ("2") is an oath with the care of all or an oath at the level of creation, which includes all beings. "Kahiyas" ("3") is the end of the oath by the principle, in relation to the world of creation, "Y" is the world of creation, "A" is the world of command and the world of existence, "Yis" ("4") is the oath by the world of grace, that is, the expanded grace and the world of intellects, and the end of grace, and that is the world of material things. "Ham" ("5") is the oath by the world of nature, and what has happened is from the material and natural beings, the worlds of physical things, and the powers contained in it.
"Ham Asq" ("6") is the oath by the creatures that are intermediate between the world of command and

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(1) (Ra) is two hundred. When we multiply (Yaa) by itself, it becomes one hundred, and when we repeat one hundred, it becomes two hundred, according to the number (Ra) and in this respect (Al-Mir) indicates the plurality of beings and all the worlds of the world of command and creation, and that the Almighty God is the giver of all beings and He is the active and final principle of beings.
(2) When we add Alif, Lam, and Meem together, it becomes according to the number Sad.
(3) Kaf has a singular number of twenty, and when

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added (ba) with (ya), its product is also twenty, and (ha) has a singular number of five, and when added to (a), its product is also five. (as) has a singular number of seventy, and it is the product of (ya) multiplied by (z).
(4) ya is the first letter of the decimals, and the multiplication of (waw) by (ya) becomes sixty, according to the letter (sin).
(5) (h) refers to the world of nature, and it is the relation of (ya hawz) to (h) hati, which is the number of mim.
(6) (a) is the number of lam and mim.

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The world of creation and what is between the worlds of beings, and it refers to the universal creation that includes all the worlds.
"tas" is a part of the world of the monster that is in the world of creation. "n" is a part of the world of creation and the world of matter, that is, all the worlds of abstract and material things and what is in them.
And other than what has been said, no other meaning can be imagined for the letters, of course, except for those secrets that the people of the sign will learn through the way of the clairvoyant, and God is the Knower of the secrets of His Book. The end of Sheikh Abu Ali Sina's speech, in summary, as it has been said, from the Abjad to "Ya Hatti" the letters are singular and are suitable for simple

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beings and the world of abstract things, and the letters of tens are suitable for the world of material things, and from their combination and the combination of some with others, a plurality is created, suitable for the world of multiplicity. We add the letters of singular to tens, on the basis that through abstract things and beings, the grace of the Almighty is reached, and we add some together and multiply some together until the result is suitable for one of the first surahs of the Quran, and God knows best the truths of His Word. And some commentators have said that "alm" contains three meanings that are suitable for the position of divinity:
1- Alif is one both in essence and attributes and in the state and calculation of the Almighty God, and he is also unique in true existence from nothing and never and also unique in essential attributes “Allah existed and nothing was with Him” 2- Alif is direct and no change occurs in it from the plurality of letters. The existence of God is also fixed and permanent and the plurality of beings does not change His unity

3- Alif is the source of all letters and with the persistence of those justified letters, the existence of God Almighty is also the origin of all beings and from His truthfulness beings are realized and established.

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And by connecting Lam and Mim, it proves that every being other than God Almighty is characterized by a sign and the unity and individuality are exclusive to that indestructible essence of God, and Lam refers to the first meaning of proving the truthfulness and ownership of Him, “To Him belongs everything in the heavens and the earth”1 and the second is the negation of the existence of others, meaning that there is no true being except Him.
A guide for the righteous. Commentators say that “Huda” has several meanings in the Quran:
1- Explanation, as in this verse, “Huda” means a statement for the pious and righteous. “Huda” has been used with this meaning many times in the Quran, such as “Huda” means “a guide for people” and the like.
2- In the meaning of Islam, “Indeed, you are a straight guide, and O Prophet, indeed, on a straight path,” meaning Islam is the straight path.
3- In the meaning of faith, “Have We barred you from the guidance?” Surah Saba, verse 31, “Have We barred the path of faith?”
4- In the meaning of invitation, and indeed you guide to a straight path Surah Ash-Shura verse 52, you, O Prophet, call people to the straight path.
5- In the meaning of kindness and bringing people closer to worship and turning them away from sin, such as وَ الَّذِينَ اهتَـدَوا زادَهُمُ هُـدًّ Surah Muhammad verse 18 وَ زِدِنَهُمُ هُدًّ Those who are guided, Allah has

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bestowed upon them guidance .
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(1) To Him belongs whatever is in the heavens and whatever is in the earth.

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He increases their guidance and teaches them the way of obedience and servitude.
6- In the meaning of the Torah, and We certainly gave Moses the guidance.
7- Meaning a favor that is exclusive to believers and the disbelievers have no share in it, and that is wherever in the Quran it is said, “And Allah guides whom He wills.” His favor and mercy are for whomever He wills of the believers.
8- Meaning a good reward and reward, “Indeed, those who believe and do righteous deeds, their Lord will guide them because of their faith.” Surah Yunus, verse 9.
9- Meaning: Guidance to Paradise, and He guides them to a straight path, meaning: Good conduct and a pleasing path, so follow their guidance and be happy with their path.

(Objection and response)

Why is the guidance and guidance of the Quran made exclusive to the pious? Although the teachings of the Quran are not exclusive to the pious, the Quran is a guide and guide for all human beings.

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The pious are also those who have found the path of guidance and walk on it. It is never possible for someone who has not been guided to be characterized as pious. Therefore, the guidance of the Quran is an achievement for those who have found the right path.

(First letter answer)

Perhaps the intention is that even though the Quran is the path of guidance for all human beings,

only
those with piety and faith benefit from the Quran, and this is indicated by the Almighty's saying: "You are only a warner to those who fear Him" (1) Surah An-Naz'at, verse 45.
The example of the Quran in the world of meaning and reality is the example of the sun in the world of sense and appearance, just as a blind person does not benefit from the rays of the sun. How can someone whose heart's eye has become blind and blind benefit from the spiritual light of the Quran? It is never possible. Those who use the light of the Quran remove the dark veil of nature from before their heart's eye and shine it with the ink of obedience and submission, so that the Quran becomes their leader and guide.
Yes, with the light of the heart, they can see the light of the Quran, become aware of some of its secrets, and benefit from its true teachings.

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(Answer to the second letter)

The above example answers the second objection, which is that perhaps the meaning of the pious are those who use the light of the Quran as the light of their hearts, and when the light of their hearts is combined with the light of the Quran, then a person is guided and reaches the destination. So the pious are guided in two ways, by the light of their hearts and by the light of the Quran, as it is said about them: “Allah will confirm those who believe with the steadfast word in this worldly life and in the Hereafter” (Surah Ibrahim, verse 27). So it is correct to say that the pious are those who have been guided by the Quran and have used the light of the Quran, not that the guided are guided to the Quran so that they can attain knowledge.

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(1) That it is and nothing else than that You frighten the one who fears, that is, the one on whom Your word has an effect. [.....]

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In other words, just as piety requires a permanent cause in its beginning and achievement, because it is possible, and everything that is possible needs a cause, it also needs a residual cause in its survival. The Quran is the guide of guidance, and reaching the goal is the same as acting on the teachings of the Quran, because no matter how pure, pure, and secure a person is, if he does not place the Quran

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before him, his steps will slip from the path of humanity and he will not achieve the original goal. Therefore, it can be said that the teachings of the Quran are the residual cause of piety, not the permanent cause.
Or, what is meant by the pious are those who have found a path to the truth through reason, the inner self, and rational arguments, and whose hearts and minds have been purified from moral filth, animal traits, and carnal nature, and whose eyes and hearts are always anxious towards the truth. Of course, such people benefit completely from the commands and teachings of the Quran and rush directly towards their origin and do not stumble on their path.
How can someone who has not known his God through proof and his own heart, and whose heart is polluted with moral filth and animal and savage traits, be guided by the words of the Quran? From this it becomes clear that the Quran, although it has the dignity of guiding all human beings and was revealed for the guidance of all creation, is the only one who is "pious" in the sense that it was said, will benefit fully from the Quran.

(Piety in the literal and religious sense)

Taqwa literally means to protect and guard against what harms. Allah Almighty said: “ Protect yourselves and your families from the Fire.” Surah At-Tahrim, verse 6

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, meaning page 79. So, Taqwa means to protect oneself from what one fears. However, there are many cases where it is used in a way that is not literal, with a synonym. Sometimes fear is called Taqwa because fear causes Taqwa, and sometimes, on the contrary, Taqwa is called Fiqh because Taqwa arises from Fiqh. In Islamic law, a Taqwa is someone who prevents himself from what harms him in the Hereafter. In the book Majma' al-Bahrayn, Sheikh Abu Ali explained in verse 97 of Surah Al-Imran, "Fear Allah, the right to fear Him" three meanings and three aspects: 1- The best meaning is that the pious person is someone who obeys and does not disobey, is grateful and does not ungrateful for His blessings, is always mindful of Allah, does not forget Him at any time, and is not heedless of Him. This is also the meaning narrated from Abu Abdullah (peace be upon him), i.e. Hazrat Sadiq (may Allah be pleased with him). 2- The pious person is someone who refrains from all sins and does not seek anything wrong. (Abu Ali Jabba'i) 3- The pious person is someone who strives with all his might in the path of Allah Almighty and does not fear the reproach of those who reproach him, and does not transgress through moderation in times of fear and security. (Mujahid)

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(Levels and degrees of piety)

Taqwa has levels and degrees. The first level of Taqwa is avoidance and abstention from sin, as it is narrated from the Holy Prophet (PBUH): “No one reaches the level of Taqwa unless he abstains from that which has not been prohibited, lest he commits what is forbidden. ”

In that famous hadith, the Holy Prophet (PBUH) divides people’s actions into three categories: “clearly halal” whose halality is apparent and known, “clearly haram” whose prohibition has been realized, “and doubts between those” and what is in between, which are two types, and that is halal that is suspected of being forbidden. Whoever avoids doubts will never commit what is forbidden. It is narrated from the Commander of the Faithful (PBUH) that “A pious person is one who, if all his actions and deeds were placed on a shelf and taken around the world, no shameful thing would be seen in them.”

Ka’b al-Akhbar was asked what the meaning of Taqwa is. In response, he said, "Have you gone on

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a path full of thorns?" They said, "Yes." He said, "How did you go?" They said, "We gather our skirts so that no thorn will touch us." He said, "Taqwa is like this, meaning that in the path of religion, you should refrain from sin in the same way." The second level of piety is to obey and not oppose in all that "came to the Prophet." It is narrated from the Holy Prophet (PBUH) that he said, "All the levels of piety are contained in the words of God Almighty: "Indeed, Allah commands justice and goodness" in Surah An-Nahl, verse 92.
The third level is emptying the mind and heart from everything that is towards Allah, meaning that the pious person is one who restrains his heart from what is other than Him, and separates himself from creation and clings to the truth, and is cut off from everything other than Him, and confines his gaze to contemplating the beauty, glory, and greatness of His Lordship.
And this is true piety, indeed it can be said that the truth of piety is this

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, and the rest of the stages are the necessities and effects of piety, because someone whose whole attention is right certainly does not turn to sin and accepts His commands wholeheartedly. Perhaps this is the meaning of what is meant in the Holy Quran: Fear Allah, for His fear is right.
See how in the blessed verse, the belief in the

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unseen, which is the basis of religion, and also prayer and zakat, which are the principles of actions, but also faith and certainty in the Hereafter, which is considered one of the principles of religion, is counted among the attributes of the pious, but rather among the attributes and branches of piety. Of course, it is a different attribute from the one described. If piety were the same as avoiding sin or acting in obedience, then the attributes that he listed for the pious should be the same as piety, not the attributes of the pious. It can be said that piety is the same faith that has been realized and established, and arises from the perfection of faith and the firmness of that queen of piety.

From this it is clear that the principle of piety is a virtue that is internal and centered in the human being, and avoiding and refraining from sins and performing acts of obedience are the revealing features of him or their requirements.

If it is said that it is possible that the well-known attributes of piety and the characteristics of the pious are these things that are mentioned in the verse, that is, the truth of piety is these things that are mentioned in the verse, and not that the truth of piety is something else and these are considered among its characteristics and effects, then according to the meaning of the verse, it becomes that piety is the same as the unwavering faith, the performance of duties, and the certainty of the Day

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of Judgment.
We answer that first, the context of the verse suggests that these are the characteristics of the pious, based on the fact that they possess piety not in terms of their essence but in terms of the concentration of the meaning of piety in their hearts, and secondly, on the assumption that the attributes

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Let us take the definition of piety and the attributes of the pious, not the attributes of piety, let us say that the definition is different from the definition. Typically, if they want to introduce something and make it known, they describe and introduce it with its specific attributes and characteristics.
In summary, the cases of using piety in verses and narrations are many, and perhaps the multiplicity of its meanings is due to the difference in the cases of its use and levels. Sometimes it is used in its true meaning, and sometimes in something else, and in the example of “who fears Allah” and the like, perhaps the meaning of the third level of piety is someone who protects his heart and mind from attention other than Allah Almighty in such a way that natural or sensual matters do not prevent him and do not occupy himself. In some cases, it is used in avoiding sin and performing acts of obedience and worship, and sometimes in fear and

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awe, and sometimes in faith and other than these. Of course, in every case, it must be accompanied by a context that reveals the meaning, otherwise it does not indicate the meaning of the intention.

(Speech of Sadr al-Mutallahin on the meanings of piety)

That great scholar has an article in his commentary on piety, which I will briefly translate. He writes as follows: It should be known that in the Quran, piety has many meanings:
1- Faith: Like the Almighty's saying, "And He made obligatory upon them the word of piety, and they and their people were more deserving of it" (1) Surah Al-Fath, verse 26, meaning the word of monotheism.
And also the Almighty's saying, "Those are they whose hearts Allah has tested for piety" (2) Surah Al-Hujurat, verse 3.
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(1) He made obligatory upon them the word of monotheism, and they and their people were more deserving of the word of monotheism.
(2) They are those whose hearts and minds have been tested for monotheism.

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2- Fear of God: At the beginning of Surah An-Nisa, it says, "O mankind, fear your Lord" (1).
3- Repentance: Like the Almighty's saying, "And if the people of the towns had believed and feared"

(2) Surah Al-A’raf, verse 94, they should believe and repent.
4- Obedience and worship: The Almighty’s saying, “Warn that there is no god but Me, so fear Me” (3) Surah An-Nahl, verse 3, and his saying, “Will you fear other than Allah?”
5- Abandoning sin: Like the Almighty's saying, "And enter the houses from their doors and fear Allah" (4) in Surah Al-Baqarah, verse 85.
6- Sincerity: In Surah Al-Hajj, for it is from the piety of the hearts (5), meaning from the purity of the heart.
It should also be known that piety is a treasure from the hidden treasures. If you succeed and seek victory with it, you will find a precious jewel and a precious door that cannot be found like it. You will be granted abundant wealth and generous sustenance, and you will be victorious with divine blessings. It is as if all the spiritual virtues and the good things of this world and the Hereafter have been gathered in the attribute of piety. How many times in the Glorious Quran has it been praised and described, defined and glorified, and those who praise it have been praised.
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(1) O people, fear your Lord and repent, and do not turn around in sin.
(2) If the people of the towns and villages had believed and repented.
(3) That they should threaten them until they

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testify that there is no god but You, then obey. Do they obey and worship other than Allah? (4) And enter the houses from the doors of the houses and do not commit sin. (5) So this is from the purity of the heart.

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(Virtues and characteristics of piety)

1- Praise and praise, and if you are patient and pious, then this is from the determination of affairs" 1" Surah Al-Imran, verse 183. 2- Protection from enemies and enemies, and if you are patient and pious, they will not harm you. 2. Surah Al-Imran verse 116. 3- Affirming and helping the pious. Indeed, Allah is with those who are pious and those who are righteous. 3. Surah Nahl verse 123 . I fear Allah Yajaal lah mahrajah wa yarzuqa min hayth la yahtasab "4" Surah Talaq, verse 2. 5- Correcting actions and forgiving sins, or those who believe, fear Allah and speak the word. Indeed, He corrects your deeds and forgives your sins" 5" Surah Ahzab verse 70. 6- Studying God's love for God loves the pious "6"

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(1) If you are patient and practice piety Patience and piety come from sobriety, determination, and tolerance The effect of perseverance, fortitude, and determination will remove the mountains of

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difficulties and obstacles that lie ahead of us and will lead us to our desired goal and purpose. (2) If you are patient and fear Allah, the plotting and scheming of the enemies will not harm you. (3) Allah is with those who fear Allah and do good deeds and do good deeds. (4) For those who fear Allah in the hardships of the times, Allah will make a way out and provide for them from ways they do not expect. (5) The message to the believers is: O you who have believed, be righteous and speak the right and firm word, so that Allah may correct your matter and forgive your sins. (6) Indeed, Allah loves the righteous.

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7- Acceptance of deeds, only Allah accepts the pious" 1" Surah Ma'idah verse 30.
8- Honor and cherish the pious, for Allah is the most honorable of you" 2" Surah Hajrat verse 13.
9- The good news in this world and the hereafter has been assigned to those who believe in God and those who fear God in the life of this world and in the Hereafter. 3" Surah Yunus verse 65.
10- Rescue from the fire of hell, then save the people. Piousness" 4" and the saying of the Most High The pious will avoid it Surah Al-Layl verse 17.
11- Eternal eternity in Paradise, according to the saying of Allah, "It has been prepared for the pious" (5) Surah Al-Imran verse 127. So happiness,

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virtue and all good deeds arise as a result of piety. Ibn Abbas narrated from the Holy Prophet (PBUH) as follows: "He who loves to be the most noble and honorable of people should be pious, and he who

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(1) This is it, and it is not otherwise that Allah accepts the deeds of the pious people. [.....]
(2) This is it, and it is not otherwise that the most honored of you in the sight of Allah is the one who is most pious.
(3) Those who believe and are pious and righteous, for them is good news in this worldly life and in the Hereafter.
(4) So those who are pious will be saved and will be close to avoiding the punishment of the pious. Perhaps the meaning of the good news in this world is the same illuminations and rays of light of knowledge that sometimes illuminate the heart of a believer with piety and make the heart bright.
(5) Paradise and the blessings of Paradise have been prepared for the pious.

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He who wants to be the strongest of people should rely on God, and he who wants to be the richest of people should have more trust and confidence in God than what is in his hand. (End) Sahl bin Abdullah said that piety is to avoid heedlessness (i.e. not to be careless of remembering God Almighty) and to restrain your soul from following

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your desires and your throat from the pleasures of food and your limbs from evil deeds and what is against the command of God, then there is hope that you will reach the ranks and be saved from the hardships.
In the Book of Bihar, he quotes from Sadiq Al-Muhammad (pbuh) as follows
: "O believers, I love Allah before God, before all of us, and I pray to God with the piety of Asma Allah. By piety, I am the total negation of God Almighty, He says that the pious are in the most secure position
.
From here it can be understood that the source of piety and what causes piety and from which piety arises, rather the source of every virtue and kindness is the same knowledge of the right of the Almighty and complete attention to Him. What has been said about the meaning of piety is that piety is from prevention, and prevention means keeping away from that which has caused harm, as follows:
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(1) Every believer who turns to and turns to what God loves, God turns to what He loves towards him, and whoever clings to God because of his piety, God protects him, and whoever God has made known and is under the protection and protection of God Almighty has no fear. If the sky falls to the earth or an accident occurs in the world and a calamity covers all people, he is under the

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protection and protection of God from every calamity and disaster because of piety. Do you not see that He has said that it is, and there is nothing but that the pious remain in a safe and secure place?

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In the Holy Quran, it is said, "Allah protected him from the evils of what they plotted"1 and "protected them from the punishment of hell"2 and other than these, which mean to keep, are related to the knowledge of the truth and recognition of Him.

So, although piety is from the literal meaning of prevention, and prevention means refraining from harm, what is the source of achieving the essence of piety is complete attention to the truth and turning away from what prevents him and distracts him from remembering Him, and avoiding sin and accepting His commands are among its related aspects.

How can someone whose goal and point of view is the truth turn away from obedience and servitude to Him and oppose Him? On the contrary, someone whose goal and purpose is sensual pleasures and natural pleasures can never completely refrain from sin.

In Bihar, Misbah al-Shari’ah narrated from Sadiq al-Muhammad (PBUH) that piety has three aspects: 1- Piety in Allah and in Allah alone, and that is

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permissible, leaving aside doubts, and that is the special piety of the special.
2- Piety from Allah and that is leaving aside doubts, and that is the special piety of the special.
3- There is a piety that is from the fear of fire and eagles, that is the piety of the common people, and piety is like water that flows in the sea and the river, and the classes and ranks are like trees that have grown around that river, and each of them
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(1) So God protects and keeps them from the evils and harm of what they have plotted.
(2) And God protects and keeps them from the punishment of Hell.

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Trees benefit from that river according to the capacity and essence of their existence and the gentleness of their nature, and just as the water of the river is the source of the growth of trees, piety is the source of avoiding sins and doing obedience. And the hadith confirms what we said that the principle of piety and what is the source of its attainment is a spiritual queen that takes its place in the heart of man, which is why the narration likens it to water that flows in every stream and likens human actions and deeds to trees that grow around it. Of course, it is clear that the more abundant and pure the water of the river is, the more refreshing and sweeter its fruit becomes from

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the turbidity of what grows around it. Similarly, the river of piety, which is the place of the human soul, the clearer the human soul is from the turbidity of satanic illusions and its strength and intensity prevail over natural desires, the better and more visible the effects of piety are. And also, the witness is that the matter is a narration that has been narrated from the truthful family of Muhammad (PBUH) who says, "O Ali bin Abdul Aziz, do not let their crying deceive you, because piety is in the heart."
In summary, from the blessed verse that includes faith in the unseen, prayer, and zakat among the characteristics of the pious, it is clear that the last level of human perfection is to attain the level of piety, and piety, as we have said, has many advantages and is the source of all virtues and the cause of ascending to the noble level of knowledge and recognition of the Almighty.
The main point is that the soul of a person is subtle and like a purified mirror, no matter what he looks at, its qualities are reflected in the mirror of his heart. Whenever he finds complete attention to the truth and the knowledge of God and the beings of the heavenly world, of course, some of the effects of the spiritualists are reflected in the mirror of his heart. If he takes care of himself so that he moves on the straight

path

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and does not wander around sensual desires, then he becomes able to be near the Lord of the worlds with the angels who are close to him and is created with the character of Allah, as Sheikh Hurr Amil said in the book Jawaher al-Sunniyyah in a sacred hadith:
“Creation is moral, and that from the character of patience is patience.”
And such a person is placed in a position of security and safety, and the creatures below him become obedient and submissive to him, which is why he said in the same hadith above, “If the sky falls to the earth, he has no fear, and no calamity descends upon him, it will not harm him.” الَّذِينَ يُؤمِنُونَ بِالغَيّ Iman is derived from the word “aman” in the word, meaning the one who confirms is safe from harm, and sometimes it is also used in terms of trust and confidence. (Sahib Kashaf)

(In Sharia, four meanings are mentioned in faith)

1- Confession with the tongue, confirmation with the heart, and action are the blessings. Therefore, faith in the knowledge of the Sharia is a name for the sum of three meanings.
Someone who confesses with the tongue without believing in the heart is a hypocrite, and someone who pretends to believe with knowledge and refrains from confessing and confessing with the tongue is called a jahid and a jahid. This refers to

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these people. The Almighty says: And they strove for it and they were certain of it themselves. And someone who does not act according to his belief is a sinner. It is narrated from Imam Reza (AS) that “Faith is confirmation with the heart .”

(1) The Almighty addressed the Holy Prophet (PBUH) to adopt My divine character, and among My character is patience. 1»

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Allah and recognition with the tongue and action with the pillars»

2- Faith is the affirmation with the heart and tongue, that is, one is certain in the heart that one believes and confirms with the tongue what one believes, and some have thought that the meaning of the word is the speech of the soul, not the tongue.

3- A group of Sufis say that faith is the affirmation with the tongue and sincerity of the heart, and here there are two opinions, one is that faith is only true knowledge, even if someone knows God with the heart and heart and does not acknowledge with the tongue and dies, he is a dead believer. The second opinion of faith is the affirmation with the heart with the knowledge of the religious requirements.

4- Faith is only the affirmation with the tongue, conditional on knowledge. Some have even said

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that a hypocrite is apparently considered a believer, although he is an infidel inwardly. In the commentary of Ali ibn Ibrahim Qummi, it is stated that faith is mentioned in the Book of Allah in four ways: (1) affirmation with the tongue, (2) affirmation with the heart, (3) performance, (4) confirmation.

The first reason: the saying of the Most High: O you who believe, take heed, so be firm, or be firm, and if I am among you, let them slow down, then I will strike you. The calamity of Qad Anām of God is upon him, I am not a martyr"2" Surah Nisa verse 74.

And it is narrated from Sadiq al-Muhammad (pbuh) that if the people of the East and the West

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(1) Faith has three pillars 1- Acknowledgment and conviction of the heart 2- Confession of the tongue 3- Barkan acting.

(2) O you who believe, take up your weapons and go forth in groups or all together. And there are some of you who do not go forth with you and do not move. And when a calamity befalls you (martyrdom and plunder), he will say, "Indeed, Allah has bestowed favor upon me because I was not with you."

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They were saying the word, and they were going away from faith, but Allah called them believers

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because of their confession.
The second reason: The Almighty’s saying: “Those who believe and are righteous, for them is good news in this worldly life and in the Hereafter” (1) Surah Yunus, verses 64 and 65, meaning they acknowledged, and the Almighty’s saying: “And they said: We will not believe in you” (2) meaning I will not acknowledge you, and the Almighty’s saying: “O you who have acknowledged! Acknowledge!” (3) So, hidden faith is the same as acknowledgement, and acknowledgement is conditional on conditions that acknowledgement is not complete except with Him.
And the saying of the Most High, ``Lays al-al-bar'', that you read and your faces before the east and the west, but the al-al-bar is the one who is safe with God and the last day and the angels and the book and The Prophets and Ati Al-Mal on Ali Hubba Dhu’ Al-Qurbi and Al-Ilatami and Al-Masakiin and Ibn Al-Sabbeil and Al-Saa’ilin and in the Riqaab and Aqam Salah and Ati Al-Zakah and Al-Mufoon By agreement Those who have believed and are righteous, for them are good news in the life of this world and in the Hereafter. (2) And they said, "We will never believe in you."
(3) O you who have believed, believe. In the fact that each of the commentators has interpreted this blessed verse in a different way, and the best of them is that some have said that the meaning of the first faith is the lowest level of faith, and the

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATULLAH DR SYED MUNAWAR HAQ NAQVI

second faith is the highest and most exalted level of faith, which is addressed to the believers to be serious and to complete themselves in faith. (4) It is not righteousness that you turn your faces towards the east and the west during prayer, but righteousness is he who believes in God, the Last Day, and the angels. [.....] Page: 92 So whoever abides by these conditions is a believer and a true believer. The third reason: When the ruling of the Qiblah was changed to the Kaaba, the companions said, “O Messenger of Allah, are our prayers that we used to offer towards the Holy City invalid?” The verse was revealed, “And Allah would not let your faith be lost.” Prayer is called faith in Surah Al-Baqarah, verse 183. And faith means confirming that spirit of faith that Allah has instilled in the hearts of the believers and has said about them, “You will not find a people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their tribes.” Faith is written in their hearts and they are supported by a spirit from Him. (2) Surah Mujadila, verse 22. And the proof of that is the narration that says : “The adulterer does not commit adultery while he is a believer and does not steal ---------- And he spends his wealth in the way of Allah, loving it, for his relatives and orphans, the poor, the needy, those who are stranded in exile and have no money,

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH SYED AMIR HAQ NAQVI

even if they are rich in their homes, and for those who ask, and for slaves and maidservants who make a covenant with their masters to pay money and be set free. And the righteous are those who establish prayer and give zakat on their wealth, and those who fulfill their covenants when they make them, and those who are patient in hardship and in war and in what harms them. They show, these are the ones who have confirmed and are truthful in speech and action, and these are the ones who are characterized by the quality of piety. (1) And Allah will never waste your faith, that is, your prayer.

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(2) You will not find a people who believe in Allah and the Last Day, loving and admiring those who are enemies of Allah and His Messenger, even

though they are their fathers, sons, brothers, people and clans, in whose hearts is faith written, and Allah has supported them and made them victorious with the spirit and truth of faith. 1»

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Allah is the thief and he is the believer»» who departs while the spirit of faith opposes him, until he returns with agreement. It is asked what departs at that time, he said, what is put in his heart, then he said (There is no heart but that it is for two ears. On one of them is an angel, a guide, and on the other, Satan, the tempter, advises him well, and Satan hinders him (End)

(In whom does the spirit and truth of faith arise?)

A person who has acquired theoretical and practical intellect finds the spirit of faith and the truth of Islam and focuses on it in his heart. Because such a person, with theoretical intellect, bases his knowledge and principles of beliefs on the scale of reason and correct logic, and from the humiliation of imitating and fanaticism of his ancestors, he reaches the pinnacle of investigation and reaches the level of "knowledge of certainty" and rises to the level of practical intellect in the position of action. Then his first duty is to struggle with his rebellious soul until he tames the rebellious soul, gives it the reins of reason, and makes it obedient to reason and the law. After

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that, in the position of action, he acts on the scale of the law, respects the rules of the law, and acts "like a shoe with a shoe" without adding anything of his own to it or subtracting anything from it with his own taste, skill, and skill.

(What is theoretical wisdom and what is practical wisdom)

It should be known that the perfection of man, the perfection of faith, and the truth of piety, as the sages and scientists have said, is the connection and connection with the divine world and the disconnection from

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(1) A fornicator does not commit adultery while he has faith, and a thief does not steal while he has faith.

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Creation and turning towards the truth and abandoning attention to anything other than Him is possible only by strengthening the rational faculty. First, by acquiring knowledge based on reason and logic. God in His Holy Word has repeatedly called man to think and reflect so that his faith is based on reason and knowledge and to beware of imitative faith.

The more a man delves into the universe and examines the mysteries of beings more closely and looks at the commonness of beings with the eyes of the world around him, the more he understands

NASIR MUSHAF E FATIMA ALLAIHA SALAAM BY AYATOLLAH DR SYED AMMAR NAQVI

the subtleties of the art of the world's instructor and feels that the infinite world is rushing towards the destination that its creator has in mind in an orderly manner, and is fulfilling its duty and does not slacken for a moment.
And strengthening the active force, secondly, by adjusting the active forces to the level of moderation and standards of the religion of Islam, which is the only thing that leads man from the abyss of humiliation to the peak of exaltation, keeps him from slipping and error, and leads him to the goal and ultimate level of human perfection. Indeed, the teachings of the Quran are those who place the Quran before him and his daily routine on the commands of the Quran, his steps will never slip from the path of humanity.
In short, the first duty of a person who seeks perfection is to empty himself of the characteristics of the world and the beast, then to adorn his soul and body with the morals of the spiritual, and to empty and decorate him with good deeds and good character until his heart and body become the place of manifestation of the Oneness. In a famous hadith from the Holy Prophet (PBUH), it is stated: 1 "The heart of the believer is the throne of the Most Gracious."

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(1) The heart and body of a believer are the support of God and the place of His mercy.

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And also in the Holy Hadith 1: “Neither the earth nor the sky can help me, but the heart of My believing servant can help me.” And perhaps the meaning of the wisdom that is stated in the Holy Quran, “And whoever is given wisdom has indeed been given much good.”2: Surah Al-Baqarah, verse 272, is indeed theoretical wisdom and practical wisdom, in the same meanings as stated, because much good is bestowed upon the one who perfects both aspects. And from here it becomes clear that the secret of God praising and defining the pious is that they have unwavering faith and are certain of the Hereafter, and that the nature of faith and certainty is not complete except through "theoretical wisdom" and the actions of the rational faculty in acquiring rational proofs, and He also introduced the pious as those who perform prayers and give zakat from their wealth to those who deserve it, and that these two actions are not realized in a good way except through "practical wisdom."

In short, if you reflect a little on the verses, you will understand that what ensures human happiness and human perfection is more than what concerns his soul, body, heart, body, this world, and the Hereafter, in that you find a few small verses that are more subtle and concise in their words. Rather, the axis of the foundation of human civilization and

TAFSIR MUSHAF E FATIMA ALAIHAS SALAM BY AYATOLLAH DR SYED AMIR HAQ NAQVI

social affairs is based on the two foundations of knowledge and action, in that the verses interpret "knowledge and theoretical wisdom" as unwavering faith, and interpret "action and practical wisdom" as prayer and zakat.
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(1) My heaven and my earth do not contain my breadth, but the heart of a believer is so vast that I have room in it.
(2) He who is given the fragrance of wisdom has indeed been given the fragrance of much goodness.

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(The meaning of faith and its degrees)

It should be known that the truth of faith in the literal and religious sense is the same as the heart's commitment and dogmatic affirmation, and confession in the tongue and actions of the holy ones is the same as the confession of the heart, because wherever God describes faith in the Quran and makes it a relevant substitute, "They have written in their hearts faith." However, in the pure religion, the one who does not confess the two testimonies with the tongue without an excuse is not ruled by Islam and faith, but rather is ruled by disbelief because without confession in the tongue and actions that reveal faith, faith is not established, but stubbornness and denial reveal

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the disbelief of its owner.
And although faith is a single truth, it has many levels and degrees, as it has been reported in hadiths and reports that the infallibles (a.s.) have likened the degrees of faith to a seven-step ladder, and the position of each of them is limited, so that the owner of the first level cannot reach the second level, and the second in the third, and the third in the fourth, until the end, when he will be destroyed because it is beyond his limits, except when he strives and strives to surpass the people of the higher level.
From this it can be understood that the principle of religion and the truth of faith and the virtue of piety are based on the principle of degrees of knowledge and degrees of certainty, and believers differ greatly in the level of knowledge and certainty, and the refinement of morals and good deeds are for the attainment of a high level of knowledge and certainty.
Every good deed that opens the way for a person to knowledge and increases his certainty is more honorable and beloved in the eyes of the lawgiver, and it can be said that the rule is that since the owner of the law is the knower of truths and secrets, he has made every deed that

opens
the way for knowledge better and brings a person closer to the truth obligatory and has not given

TAFSIR MUSHAF E FATIMA ALEYA SHAAM BY AYATULLAH DR SYED AMMAR NAQ NAQVI

permission to abandon it, and he has also forbidden and prohibited what hinders the progress of man.

(What is meant by unwavering faith?)

The unseen is something that cannot be perceived by the external senses such as seeing, hearing, or by the rest of the senses. The existence of God is absent from our external senses and feelings. The resurrection and the affairs of the hereafter are absent from our sight. In the dark time in which we live, the existence of the prophets and imams (a.s.), even the imam of our time, who should be before us and guide us, and we should draw from the light of his guardianship in order to reach a safe and secure destination, is absent from our sight, and it seems that our hand is short of his generosity, although the great one will never be unaware of the state of his Shiites and will always be watching over them.
From this it becomes clear what a noble position he has who has complete faith in the worst of times, and it is fitting that the Holy Prophet (s.a.w.s.) should say, as it is narrated , “O my longing for my brothers in the end of time.”
See how the Holy Prophet (PBUH) with that majesty expressed his eagerness to meet the believers in that the time has come and introduced them as his brothers.

IFSIR MUSHAF E FATIMA LIL JALAMIY AYATOLLAH DR SYED AMMAR NASIR MOVI

And also in the virtue of the believers in the end of time, he has in the hadith that they have believed 2 ""By the literacy of Ali Bayaz""
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(1) How much I am eager and eager to meet my brothers who will appear in the end of time (2) with what is written on paper from hadiths, news and verses.

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If a true believer whose faith is based on research and understanding, not on imitation and fanaticism of their ancestors, is found, and who acts according to the truth of the injunctions of Islam and the teachings of the Quran, he is truly a red match and can be said to be much more noble and honorable than the believers of the early days of Islam, who were in the time of Islam's exile, because at that time they used the presence of the Messenger of Allah (PBUH), who was a ray of the light of Oneness, and listened to the life-giving words of God from his miraculous tongue, and the charm of the words of the Messenger (PBUH), which were themselves considered one of the miracles and wonders, fascinated them.
Also, human devils, with all their tricks, were perhaps not as present and scattered around the world as they are today, deceiving people with all kinds of tricks and deceptions and by raising doubts, and destroying their religion and world.

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"We seek refuge in Allah" from the coming of the End Times, which is a time of evil, testing and affliction.

(Prayer and its virtues and characteristics)

Explanation: In the language, prayer means supplication, congratulations, and praise. Allah Almighty said, “O you who have believed, pray for him.”1 In the Islamic tradition, it is a name for special remembrance and gatherings, which we call prayer. Prayer is called prayer because it includes special supplication and remembrance. The letters Alif and Lam in “al-Salat” are the letters Alif and Lam in the covenant, and it refers to the five daily prayers.
Prayer is one of the acts of worship that no law or religion is devoid of
.
(1) O you who have believed, pray for the Prophet (PBUH).

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The finality of its conditions and some of its characteristics differed according to the time and circumstances of the people, which is why He said: Indeed, prayer has been prescribed for the believers at a fixed time. (1) Surah An-Nisa, verse 14.
And the word “Yaqeemoon” has several meanings:
1- Adjusting the pillars of prayer. Whoever does not

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make any mistakes or omissions in the pillars of prayer, he has established the prayer.
2- Persistence and attention to the times of prayer and seriousness in performing it at the specific times of each person. In common usage, it is said that so-and-so resisted a matter, meaning seriousness and pressure to achieve it.
Yes, the best way to success and victory is stability and perseverance. We cannot reap any fruit from our actions and deeds except in the shadow of stability and perseverance. God addressed His Noble Messenger, "So stand firm as you have been commanded" (2) Surah Hud, verse 114.
No matter how weak and imperfect a person's strength is, if he strives and is serious in his actions and insists on achieving them with firm determination and strong will, of course, victory will be his, and he will progress and excel. No being reaches perfection and no action will be successful except through perseverance. Which of the inventions and industries can you show that did not come into being through perseverance and perseverance? The point of the speech is that He said, "They establish prayer and persevere in prayer."
And that He introduced the pious in terms of action by saying that they establish prayer after

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(1) Indeed, prayer has always been a book recorded and written for the believers.

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(2) Be steadfast and steadfast in what you have been commanded.

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They keep and spend from what We have provided them. It is clear that these two acts are the best acts and are considered the best acts of worship. If you pay close attention, you will understand what great characteristics, secrets and benefits are contained in the small act of "prayer". Prayer is a mixture made and a medicine combined to heal all the incurable pains of mankind. Rather, the wheel of human happiness moves on two pillars and two principles. One is servitude and servitude, which is a branch of faith and knowledge, and the clear sign of that is prayer. "We did not create the jinn and mankind except that they should worship them." Surah Adh-Dhariyat, verse 55, which has been interpreted as "they worship" without knowing that the creation of the jinn and mankind is for worship that is based on knowledge.
And the other is spending money and helping with what is made available to him, because the foundation of human civilization and the social system is based on faith, agreement, and mutual assistance.
Prayer is made up of spiritual and physical duties. Correct prayer refreshes the withered heart of man. Prayer illuminates the human soul and purifies the heart of man and prevents him from

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immorality and wrongdoing. Prayer is a means of communicating with God and seeking His help. It is the only prayer that elevates the soul of man towards the Almighty, and he falls down before the nearness of Allah out of sincerity, and bows down, prostrates, glorifies and glorifies his Creator, and expresses his servitude with humility and humility. It is performed through prayer as a duty of servitude and paves the way to the truth. The Holy Prophet (PBUH) said, "Prayer is the ascension of the believer and the pillar of religion." And a pious believer is one who, during prayer, directs his heart towards the truth,

asks
Him for help, seeks His help, and turns his needy face towards the needless face of God. In comparison with His greatness and majesty, he sees himself and everyone as insignificant and small, but rather sees himself as nothing, and is so immersed in the ocean of the greatness and mercy of God Almighty that nothing but the lights of His infinite grace appear before his eyes.
It should be known that prayer is not only bowing, prostrating, reciting, and saying takbir with the tongue. The spirit of prayer and the truth of servitude is that when one is present before the greatness of God Almighty, one's heart and mind should first be aware of it and should be present in a position of praising, praising, and praising God,

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and not being careless of Him and praising Him sincerely. In the Holy Book, He says, "Establish prayer for remembrance" (Surah Taha, verse 14), and in another place, "Do not approach prayer while you are drunk" (Surah An-Nisa, verse 46). See how in the first verse, He suspends prayer with remembrance and remembrance of Himself and commands that "Maintain prayer for My remembrance" and in the second verse, He forbids praying while intoxicated and foolish, so that one knows what He is saying, and that two verses can be used to show that prayer without attention is not desirable.
In another place, righteousness is not that you turn your faces towards the east and the west, but righteousness is only that which believes in Allah, His angels, His Book, and His Messengers, to the extent that Surah Al-Baqarah verse 172 and its translation have been stated in the previous pages, and then it is necessary to express the duties of one's servitude and servitude as prescribed in Islamic law, in such a way that the action is a manifestation and representative of faith and piety, because as it has been said, action is a manifestation of faith. The stronger the faith in the heart and the greater the purity, the more correct and complete the action will be.

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(Ghazali's speech on the spiritual meanings and spirit of prayer)

In Ihya' al-Ulum, al-Ghazali has a saying about the inner meanings of prayer, which I will briefly translate.
He says that the inner meanings of prayer are contained in six things: presence of the heart, understanding, reverence, fear, hope, and modesty.
The meaning of presence of the heart is to empty the heart of anything other than what it is talking about, meaning that its heart and mind are occupied with prayer, and its senses are focused on the words, and whenever it sees its mind wandering elsewhere, it should pay attention to prayer.
Understanding: It is beyond the presence of the heart, and it is that the person praying while reciting should pay attention to the meanings and secrets of the recitation and the remembrance and know what he is saying. Believers differ greatly in understanding the meanings of the Quran and knowing some of its secrets and secrets. Understanding the meanings of the Quran and knowing its secrets depends on the purity of the heart and the degree of faith. And someone who observes its manners and conditions in prayer, may have some of the secrets and inner aspects of the prayer revealed to him by unseen inspiration.
Reverence: It is a meaning other than the presence of the heart and understanding the words of the prayer. When a master speaks to his slave, the

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slave, although he understands the words of the master and is attentive to the meanings of the words, also considers the greatness of the master. Fear: It is also something beyond presence, understanding, and reverence, because fear is a fear that arises from greatness. For example, fear of a scorpion is not called fear. Likewise, a person who encounters a great thing without fear is not called (hayb), meaning that fear has seized him. For example, fear of a ruler is due to his awe and greatness.

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, even if he does not perceive any harm from him. Hope: Hope and expectation are other than presence, understanding, reverence, and fear. Perhaps a person is afraid and fearful of the awe and greatness of the ruler, and does not have hope and expectation in His grace and favor. A servant should both fear God Almighty, who is deserving of punishment and His wrath due to his sins, and also hope in His endless grace and generosity. “This is what is stated in the hadith: fear and expectation in a servant should be like two equal hands, and their measure should be such that neither one should exceed the other.” Modesty: It is different from the rest of the meanings and it arises from the perception of failure and failure to fulfill the duties of servitude. And the main thing that causes the attainment of

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meanings is striving for the state of servitude, because a person's senses and emotions are subordinate to his heart. No matter what a person is, his desire, his goal, and his intention, whether he likes it or not, the heart goes towards him and the senses turn to the scent.
So, if you desire that your heart's eyes be focused on the truth during prayer or other times, and that you glorify, glorify, and praise Him through sincerity, your first duty is to focus faith, knowledge, and love for the truth in your heart and to do something that will make you busy with the hereafter. This will be achieved when you see the truth within yourself, the lowliness and baseness of this world and the honor and virtue of the hereafter, and you will be certain and know that the hereafter is better than this world, and you will devote your efforts to the happiness of the hereafter, and you will know that prayer is a means of happiness and salvation. Then, of course, your heart will pay attention to prayer, and you will be careful in understanding its meanings, and you will consider the greatness of the truth, and you will recognize Him with greatness and majesty, and

His
awe and greatness will overwhelm you, and you will hope in Him, and you will be ashamed of your past mistakes. "Ghazali's words are detailed, I have

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made them brief." And from what We have provided them, they spend.

(What is charity and what is the meaning of sustenance)

Another characteristic of the pious believers is that they provide others with what We have provided them with, bestowed upon them, and bestowed upon them. They say that provision is something that a person benefits from in his life and livelihood. This is because, in common usage, they say that God has provided so-and-so with wealth, children, and knowledge, and the meaning of spending is everything that has been given. In Majma' al-Bayan, regarding the explanation of the verse, several aspects have been stated: 1- The meaning of spending is obligatory zakat. (Ibn Abbas) 2- A man should provide for his family and dependents, because the previous verse was revealed regarding zakat. (Ibn Mas'ud) 3- Expansion is in spending. (Dahhak) 4- They teach others from what We have taught them and made them knowledgeable. (Narrated by Imam Sadiq (AS)) 5- It is better to apply the verse to general spending because the truth of sustenance includes what a person can benefit from without external obstacles and the verse indicates that sustenance is not forbidden because God is in a position to praise and describe those who spend, and how is someone who spends from forbidden wealth deserving of reward and reward? (End) And in the

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view of the imbecile, the best statement is that the meaning of sustenance is all the blessings that God has bestowed upon mankind

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and the highest of all divine blessings is the spreading of the light of knowledge and wisdom, which has emerged from the radiance of eternal grace and has illuminated the dark heart of man. The purpose of giving is to benefit others from what God has provided for him. Just as the body has sustenance and its sustenance is natural materials that must be consumed and if food does not reach it for a few days, it dies. The soul and heart of a person also need spiritual food that is poured out from the heart from the source of generosity. Just as the best sustenance for a person is the pouring out of knowledge and wisdom, the best of his spending is the pouring out of knowledge and wisdom and teaching it to others.
And in the word “mamma”, as scholars have said, there seems to be a point. According to scholars, the word “man” in the Arabic word is used to discriminate, meaning some. So the meaning of the blessed verse is that one of the characteristics of pious people is that they spend some of the things We have bestowed upon them, not all of it. In financial spending, it is clear that spending all of your wealth to the point of extravagance and

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waste is not desirable, but rather a moderate level is desirable, just as in all the attributes and properties of virtue, it is in the moderate level. In the Holy Quran, the Holy Prophet is addressed: “And do not make your hand like a chain around your neck, nor do you spread it out too wide, so that you sit in your house, naked and reproached, regretting that you will not be able to perform the congregational prayer.” (1) Surah Bani Israel, verse 31.

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(1) Do not make your hand like a chain around your neck, a metaphor for not giving anything, and do not spread it out too wide, so that you will sit in your house, naked and reproached, regretting that you will not be able to perform the congregational prayer.

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And also in the place of definition, he said, “And those who, when they spend, do not exaggerate or be stingy, and between them is a solid.”1 Surah Furqan, verse 67, because according to the appearance, wealth decreases from spending, although in meaning and reality it increases and grows.

It is narrated from Hazrat Amir that “By giving Zakat, wealth decreases in appearance, but in reality and meaning it increases.
But although knowledge does not decrease in

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appearance or meaning through spending and teaching and learning, it does increase. However, there may be another secret at work, and that is that it is not possible for a scholar to teach another all the knowledge and what he has accumulated in his mind. In fact, a scholar cannot impose his knowledge on another. He only presents some of what is hidden in his mind according to his understanding, inclination, and capacity. He also learns according to his talent and capacity. Because the expansion of words is not as great as the expansion of meanings, and the expansion of speech is not as great as the expansion of intellectual power. Its secret is clear and obvious. Speech emerges from the tongue and organs, and it is from the world of matter, eyes, and physicality. Meanings emerge from the heart and from the powers of thought, and it is from the world of the supernatural. The expansion of the world of meanings can never be compared to the narrowness of the world of nature and matter. A scholar, even if he is in the first place knowledgeable and knowledgeable, his power of speech and expression is limited in relation to the meanings contained in his mind. The intellectual power of man and his sciences and knowledge are taken from the world of the spiritual and from that infinite world which is the source of the infinite grace of God Almighty, the source of speaking and presenting what is in the mind

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(1) Believers are those who, when they spend, do not go too far or skimp and observe the middle ground. [.....]

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It is done through the body, and since the body is from the world of bodies, and the world of bodies is small in relation to the soul and the soul, what is in the mind is not included in the total knowledge and true meanings under words. Therefore, every scholar, whether he wants it or not, can learn some of his knowledge from others, but not all of it. In short, if we generalize the provision, the almsgiving in the verse, which is considered one of the attributes of the pious, is not limited to the spending of wealth, but rather it is not limited to the spending of wealth and knowledge, but rather it includes what God has given and bestowed, such as strength, feelings, titles, qualities, and other things. A pious person should make people benefit from all of them, teach others from his knowledge as much as possible through pen and speech, but rather, through his own actions, deeds, and good words, he should teach and guide people, show them the path to happiness, and save the needy from danger, and take the hand of the helpless with his own hands, and take steps to help and meet the needs of his brothers in faith and nationality.

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[Surah Al-Baqarah (2): Verses 4-5]

Hint

And those who believe in what We have sent down to you, and We have sent down before you, and in the Hereafter, they also believe. Olek Hum Al Moflehoon (5)

Translation:

The righteous are those who believe in what has been revealed to you and what was revealed to the prophets before you, and who are certain of the Hereafter. And such people, with their piety, are characterized by these qualities . These are on guidance from their Lord, and they are the successful.

(Explanation of verses)

Hint

In Qomi's interpretation, what is meant by what was revealed to the Holy Prophet is the Quran, and what was revealed to the previous prophets is the rest of the heavenly books such as the Torah and the Gospel and others. However, the apparent meaning of the word "water" is a generalization that includes the Quran and others, meaning that people with piety are

those who believe in what was revealed to the prophets by God Almighty, be it the Quran or others.
Perhaps the reason why believers are so specific in believing in the revelation of the Quran and the rest of the heavenly books, in addition to believing in God and His Messenger and their books, and is considered one of the characteristics of the pious, is because they believe that the Quran is the word of God and that it has descended from the heavens by the power of God to the blessed heart of the Holy Prophet. And nothing speaks from the will. Indeed, it is nothing but a living, inspired revelation. "1" Surah An-Najm, verse 4. And speech and conversation about the quality of revelation and the manner of revelation and descent.
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(1) That is, the Holy Prophet (PBUH) did not say anything out of selfish desire, but rather what he said was a revelation and came down from God Almighty.

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There are many verses of the Quran, unfortunately, there is no room here to discuss all of their words, so let us summarize them.

(On how the verses of the Quran were revealed to the Holy Prophet)

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Some commentators and theologians state that Gabriel heard the word of God in heaven and revealed it to the Prophet (PBUH). To remove the objection that how Gabriel heard the word of God when the word of God Almighty is not in the form of letters and words, they say that God created words and letters in the tongue of Gabriel the Trustworthy.
Another view is that they say that God had previously created the Quran in the preserved tablet and Gabriel recited it there and revealed it to the Prophet (PBUH).
Some scholars say that because angels have classes and ranks, some are physical and some are spiritual, some are higher angels and some are lower angels, they interpret the higher angels as abstract minds and souls, and the lower angels as innate natures and powers.
And they say that among the angels of the upper heaven is the Holy Spirit who carries revelation, by the permission of God, and they call him the active intellect. They say that the word of God is not like sounds, letters, and phenomena, but rather the return of His word is by His power and might, and in every world of the worlds the effects of His power appear and manifest in a certain way.
And another group of scholars say that revelation is a spiritual encounter, that is, the spirit of the Messenger is connected and connected to the Supreme Being of all and all intellects and to that

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angel who carries revelation, and from there meanings descend to the heart of the Messenger. This is why they

have
likened the spiritual descent to a sensory descent, and that they say that the Quran was revealed is permissible, not that the truth of the words and letters was revealed in the same way as it is seen. However, the belief and the approach regarding the verses of the Quran are completely corrupt and incomplete, for two reasons and two reasons. One is that it has been proven and proven repeatedly by the consensus of Muslims and by Islamic necessity that the letters, words and verses of the Quran were revealed by God Almighty through revelation and are the word of God, and Muslims consider anyone who denies it to be an infidel.
And we can say that one of the aspects of the miracle of the Quran is the eloquence and eloquence that is evident through the words and verses of the Quran, and the eloquence and eloquence of the Quranic words are such that their expression is beyond human power, and the Quran consists of these words and verses, not just the meanings contained in it, and since the order and arrangement of the words and letters of the Quran is such that it is impossible for humans to produce the like of it, that is why the Quran says in the

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place of challenge and miracle, "If the jinn and mankind were to unite and help each other, they could not produce the like of it." And that the word refutes those who said that the Prophet (PBUH) himself fabricated the verses and attributed them to God.
Their response was, "I am a human being like you. If you say that the Quran is my speech, you can also say the same. Of course, if they had been able to do so, with the hostility and opposition they had, they would have brought several Qurans like the Quran. If they had brought them, they would have published them and tried to preserve them. Of course, the news of it would have reached us. After it was proven that the Quran is the word of God, which was revealed from the source of the
divine revelation and came down in the form of words, it becomes clear that the Holy Prophet (peace and blessings of Allah be upon him and his family) used to listen to the Quran with his physical ears and see the angel carrying the revelation with his physical eyes, because the fulfillment of the word is said and the listener is established. If there is no speaker and listener, the word cannot be fulfilled.
Yes, the truth of the Quran and its inner meanings are the same, whether it was revealed through a revelation through an angel carrying revelation or

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without an intermediary in the blessed heart of the Messenger of Allah (peace and blessings of Allah be upon him and his family), as it is said in Surah Al-Qadr: "Indeed, We have sent it down on the Night of Power" (1) and in Surah Shu'ara', verse 193, "And the Trustworthy Spirit has sent it down upon your heart, that you may be of the warners, in a clear Arabic tongue" (2). From the first verse, it follows that the revelation of the Quran, based on the meaning of the pronoun "We have sent it down", was revealed to the blessed heart of the Holy Prophet (peace and blessings of Allah be upon him) without an angel, and from the second verse, it is clear that what was revealed from God Almighty was through the Trustworthy Spirit, that is, Gabriel. (A.S.).
However, the words and verses of the Quran were revealed to the Prophet (PBUH) at a suitable time on the physical faculties of the Prophet (PBUH). The Holy Prophet (PBUH) would observe the head of the angel carrying it with the same eye and would listen to the word of Allah with the same ear. However, the way of hearing and seeing it was different from hearing and seeing other things, and of course, the quality of its revelation is beyond our understanding.
The divine sages have said that although hearing the word of Allah and seeing the angel is through the same ear and eye of the Prophet, the way of hearing and seeing it is different from hearing and

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seeing other things. In the senses, first a material object is seen through the eye, and then the word is heard through the sense of touch, and then through the common sense.
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(1) The first of Surah Al-Qadr. Indeed, We sent down the Quran on the Night of Decree.
(2) The Trustworthy Spirit has descended into your heart so that you may be of the warners.

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, which is one of the inner powers of man, is perceived, then it is recorded in the power of imagination, which is the treasury of common sense.
Then it is formulated in the imaginative or possessive power, which is also the third power of the inner powers, and there it forms propositions from what it has perceived with the external powers and acts on those formations. After that, all the propositions formed are presented to the presence of reason, which is the ruler of the human body and the dignity of man is guaranteed, and they become reasonable and abstract. A healthy mind that is not tainted with illusions distinguishes between the correct and the corrupted and arranges the propositions in such a way that the correct conclusion can be derived from it. But in abstract things, the way of perception is the opposite: first, an object that is abstract from

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matter is perceived by the intellect, and from there it descends to the power of imagination, and in the imaginative power it takes on an appropriate form, and from there it descends to the common sense, which is the evidence of the sensible things, and is perceived. After that, in the eyes of the same being abstracted from matter, it is seen in the form of a material part appropriate to that truth, and in the ear it becomes the hearing of sound and speech. So, the same is the seeing and hearing of the eyes and ears, but the way of perception is different, that is, the Holy Prophet (PBUH) saw Gabriel in the form of (Dahiyyah Kalbi), who was a young and handsome Arab, at the time of revelation, and although at that time no one except the Holy Prophet (PBUH) saw him and no one else heard his speech.

And they say that this is the meaning of the revelation and the descent of the heavenly books upon the prophets (PBUH), that the Prophet (PBUH) communicates with the world of abstract things by that divine power and that spiritual abstraction of his. At that time, each of the powers and senses makes a perception appropriate to himself

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When the intellect of the Prophet and Messenger, which is considered to be of the type of abstract and luminous essences, comprehends the

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abstracts of light and completely turns away from material things and focuses on the world of reality, then the power of imagination and imagination forms that abstract reality in its best form, and from there it comes into the "common sense," whose function is to perceive natural, material details. Then it manifests that abstract object in an external, personal form, and the Messenger sees an angel, smells, and learns the words of God in the best form.
And in the Hereafter, they are certain. The Hereafter is called the Hereafter because the first physical origin of man is the world of this world, and the world of the Hereafter is considered the last in relation to man, and also because his physical existence began in the lowest levels of creation, composed of matter and the elements. This means that the world is derived from the world and lowliness, and the Hereafter is the last level and the last degree of human perfection, and it is considered the last degree of his spiritual ascension. After man had completed the stages and stages, he descended from the level of spirituality and took on the guise and clothing of matter, and dwelt in the world of nature and mingled with elemental materials, and after that he traveled from there and passed through stages, from the inanimate level to the plant level, from the plant to the animal level, from the animal to the human level, and if he is successful and

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recognizes his position, he travels through the degrees of perfection, from the human level to the heavenly level, and from the heavenly level to the level of power until he reaches the last level of perfection and The level that humanity can attain is called the Hereafter because it is the end of the world

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, and the levels of human ascension, at which time each individual will attain the level he deserves, the miserable will attain the level of misery, and the happy will attain the level of happiness. And that certainty in the Hereafter is considered one of the characteristics and signs of piety, while certainty in the Hereafter is considered one of the examples of absolute faith, apparently its speciality is due to its importance, because certainty is more specific than knowledge, faith, and belief. Every certainty is knowledge, but not every science is called certainty. Although the mystics call taqlidic belief science and belief, since it is general knowledge without investigation, but is often nothing more than an idea, it is not called "knowledge of certainty." Rather, it can be said that a faith that is not based on insight and knowledge will never truly be realized as a confirmation that is the essence of belief and faith. Because, as it is said in the mystics, confirmation without imagination is impossible. How is it

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possible for someone who has no imagination in knowledge, especially in the resurrection and its characteristics, especially in its physical part, to find dogmatic confirmation of it?
As we mentioned in the book Resurrection and the Last Journey of Man, someone can have a dogmatic belief and true faith in the Resurrection if he knows the stages of the human journey to some extent and understands the stages of its development in general, until he knows "with certainty" that man was created for survival, not for destruction. And also understands from truth and insight that the foundation of man and the human reality is a combination of soul and body, not body alone, man and neither can a soul be called a human being without a body, a body without a soul is inanimate and is considered part of inanimate objects such as a lump and a clod, and a soul without a body cannot truly be called a human being because the soul without a body is included in the abstract and is considered one of them. The personality and identity of a person reaches perfection when it is perfect in both the spiritual and physical aspects.

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Those who consider the resurrection to be only spiritual, like some of the sages, or only physical, like some of the legislators and theologians, are in error, and none of their words are correct. The true

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statement that is consistent with logic and with rational and narrated evidence is what the scholars and wise men of the sages and theologians have said: man will enter the resurrection on the Day of Resurrection with his soul and body, and his soul and body will not be destroyed when he dies until the doubt of the non-return of the dead, the doubt of the food and the food, and so on, arises. The details of this are recorded to some extent in the book of Resurrection and the Last Journey of Man, and anyone who wishes can refer to it.
After the statements have been made clear, the secret of considering certainty in the Hereafter as one of the characteristics and branches of piety is that piety arises from the affirmation of faith and from the level of “knowledge of certainty,” rather from “the truth of certainty.” One of the characteristics of piety is considered certainty in the Hereafter.
Those are on guidance from their Lord, and those are the successful. After God Almighty has stated five of the outstanding characteristics of the pious and has defined the pious with these characteristics, it has come to the point that it is necessary to remind that such people have been guided, and their path and method are on the straight path, and salvation and happiness have been bestowed upon them.
For guidance, which means guidance, there are two meanings: one is to present the path and show

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the way, and the other is to lead to the desired and bring it to it. Sometimes a person has lost the way to his desired goal and seeks the one who knows the path, and the one who knows the path shows the path, for example, because the path is on the right side.

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Go to reach your desired goal. And sometimes the wise man leads the lost path until he leads him to what is desirable. Perhaps the guidance that is provided by God for the pious is the same as the guidance to what is desirable. Perhaps the intention is that the pious, who possess the five characteristics, have become successful and with these characteristics and attributes have become capable of being led to the utmost perfection by God, and He will bring them to the point of His infinite mercy and make them happy and successful.

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[Surah Al-Baqarah (2): Verses 6-7]

Hint

Indeed, those who disbelieve, whether you warned them or did not warn them, they do not believe. Their eyes are blind and theirs is a great punishment (7)

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Translation:

Indeed, those who disbelieve and cover the light of faith with the darkness of disbelief, it is the same for them whether you warn them of the punishment or do not warn them, they will not believe.
Allah has set a seal on their hearts and a veil on their hearing and sight, and for them is a great punishment.
From the beginning of Surah Al-Baqarah to Al-Muflhun, the descriptions of the believers and the righteous have been revealed, and the two verses are in condemnation of the disbelievers.

(Explanation of verses)

Hint

According to the Arabic rule of those who were initiated and those who were established, they disbelieved, whether they were related to him, or did you warn them until the end of the verse instead of news.
In the literal sense, disbelief means covering and concealing, and in the practice of the Sharia, it is denying divinity, prophethood, the mission of the prophets, the resurrection, and what is considered essential to religion. Whoever denies the essentials of religion, even if it is one of them, is considered by all Muslims to be outside the circle of Islam and is considered an infidel.

TOLAAT DR SYED AMMAR NAQI NAQVI
TESR NUSHAF E FATIMA ALEHA SALAA

However, it is apparent that the infidels, despite the fact that the warnings and threats of the Messenger were the same regardless of his presence or absence, are a part of the infidels, and perhaps they are referring to the infidels of Mecca, whose disbelief was due to their efforts and stubbornness, not all infidels, because many infidels believed in the same warnings and threats of the Messenger of Allah.
In the commentary of Ali ibn Ibrahim Qummi from Sadiq Aal Muhammad (PBUH), it is narrated as follows: “Disbelief has five meanings in the Book of God:”

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1- The disbelief of ungratefulness (denial) and it has two meanings: one is denial that is based on knowledge, the other is denial that is based on ignorance and ignorance. The second type is that God tells the story of those who said: “It is nothing but our worldly life: we die and we live, and nothing destroys us except eternity.” And they have no knowledge of that. They only think.”1 Surah Jathiyyah, verse 23, and in the above verse He says: “Those who disbelieve are alike.” "Did you warn them or did you not warn them, they will not believe" (2) So the group denied the truth out of ignorance.
The first group are those who disbelieved with knowledge, and Allah said about them: "And they

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were before seeking refuge with those who disbelieved, but when it came to them, they knew not." Surah Al-Baqarah 83: These are the groups who disbelieved and denied while they knew. And Hazrat Sadiq (peace be upon him) said that the verse was revealed about the Jews and Christians, as it says: “Those to whom We gave the Book recognize it as they recognize their own sons” (3) Surah Al-Baqarah, verse 141, because Allah has revealed the characteristics of the Prophet (PBUH) and the characteristics of the companions of the Prophet (PBUH) in the same way as they had, as He introduces the companions of the Messenger of Allah and those with him who were severe against the disbelievers, merciful among them. You will see them kneeling and prostrating, seeking grace.
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(1) There is nothing for us except this life of this world, in which we die and are resurrected and perish. It will not do us any good except for eternity, and their speech has no knowledge, and theirs is nothing but conjecture and delusion. (2) Indeed, those who disbelieve will not believe, whether you warn them or do not warn them, (3) Those to whom We have given the Book recognize the Messenger as they recognize their own sons.

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From Allah and with His pleasure, their faces are marked with the mark of prostration. That is their likeness in the Torah and their likeness in the Gospel. (1) Surah Fath, verse 29. These are the characteristics of the Messenger of God and his companions in the Torah and the Gospel. When God sent him as a messenger, the People of the Book recognized him by those signs, as the Almighty and the Almighty have said, "When what they knew came to them, they disbelieved in him."2 Before the Prophet (PBUH) was sent, the Jews used to say in Arabic, "O Arab community, a prophet is about to appear among you. He will be born in Mecca and will migrate to Medina. He will be the last of the prophets and the best of them. He will have this sign: redness will be visible in his eyes, he will wrap the seal of prophethood around his shoulders, he will be content with a piece of bread and dates, he will ride a naked donkey, he will carry his sword on his shoulder in jihad and fighting, and he will not fear anyone. When God sent his messenger, they became jealous and disbelieved.

The third type of disbelief is the disbelief of acquittal, and that is the word of God Almighty.

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(1) The companions of the Prophet are those who are harsh and severe against the disbelievers and are kind and merciful among the Muslims. You see them bowing and prostrating in order to seek the

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grace of God and His pleasure. The effect of prostration is evident on their faces and features, as their example is in the Torah and the Gospel. (2) It is written in the books of history and narrations that before the birth of the Prophet (PBUH), whenever the Jews fought against the disbelievers, they would appeal to the Prophet of the End of Time, whose characteristics they had seen in the Torah, and they would ask God for victory and victory through his blessings. When the Prophet (PBUH) was born, although they knew him by those characteristics, just as a person knows his own children, they became disbelievers and denied him. And in another verse, and Jahadwa Bah and Istiqanetha, they themselves unjustly denied it out of cruelty and disobedience, even though they were certain.

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Then, on the Day of Judgment, you disbelieve in each other. "1" Surah Ankabut, verse 24, that is, some will seek forgiveness from others on the Day of Resurrection.

The fourth type of disbelief is opposition and abandonment of commands. The reason for this is the statement of God Almighty: “And to Allah is the pilgrimage to the House for all mankind, for those who are able to make a way to it, and for those who disbelieve.” (2) Surah Al-Imran, verse 91. Disbelief is applied to anyone who is able to make

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a way and abandons the Hajj. Here, disbelief means abandoning the commands of God Almighty.
The fifth is disbelief in blessings and the reason for that is the word of the Most High. This is from the grace of Rabi Libulwani, either thanksgiving or disbelief, and I am thankful. Not showing the true blessing is kafir, which means "disbelief in blessing" and among these five meanings in God's book, disbelief is used. The end seems to be that the five meanings mentioned in the hadith regarding disbelief return to the same literal meaning because disbelief in the first and second meanings is covering up the truth and not expressing it, whether it is due to ignorance and ignorance or due to stubbornness, hostility and jealousy, and also in the second meaning which is abandoning commands and the third which is disbelief in blessings. The first is covering up the word of God, the second is not expressing His infinite blessings.
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(1) When the Day of Judgment comes, the people of Hell will seek forgiveness and hatred from each other.
(2) And the Hajj to the House of God is a right for people who are able, and whoever disbelieves means abandoning the Hajj.
(3) The story of the words of Prophet Solomon (peace be upon him) who said in a place of

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gratitude, "This is from the grace and bounty of my Lord, so that You may test me and see whether I am grateful or ungrateful for His blessings. And whoever is grateful, it is only for him that his gratitude will return, and whoever is ungrateful for His blessings, then Allah is Self-sufficient and Generous."

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Allah has sealed their hearts, their hearing, and their sight with a slander, and for them is a great punishment. Sealing in the dictionary has several meanings, such as imprinting, sealing, marking, and others. Imprinting and sealing are also used in two meanings: one is the effect of something on another, such as a pattern on a ring, and the other is the effect that appears from the pattern, and sometimes it is used figuratively in rejection and prohibition.

And here perhaps the first meaning is intended because He said, “And He imprinted it on their hearts, so that they do not understand” (1) Surah Al-Munafiqun, verse 3, that their bad deeds have affected their hearts and prevented them from understanding and comprehending the true knowledge and sciences.

In the book Majma’ Al-Bayan, it has been said in several ways about the meaning of the end:

1- A sign, when a disbeliever’s disbelief reaches a level where Allah knows that he will no longer

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believe, He creates a black spot in his heart so that the angels can see it and know that the person will no longer believe and curse him. Similarly, He places a sign in the heart of a believer so that the angels can understand that he is a believer and praise him and ask for forgiveness for him. (End)

(Question and Answer)

Do not be deluded as to how it is possible for God to seal the heart of a disbeliever, because when God seals the heart of a disbeliever and closes his heart, there is no place left for the light of knowledge to shine in it and accept faith. Then what is the fault of the disbeliever, because the place of faith is the heart, and a heart that has become accustomed to disbelief cannot ever allow the light of faith to rise in it, and of course the disbeliever

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(1) The hearts of the disbelievers have become accustomed to disbelief, so they do not understand the word of truth.

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becomes because he no longer has the power to believe.

On the other hand, He has prepared a great punishment for the disbeliever, and punishing someone who has no power to believe for disbelief is injustice, rather it is considered one of the

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highest injustices and is contrary to the justice of God Almighty. How is it possible for the just, merciful, and compassionate God to make His weak servant, whom He created out of His grace, become accustomed to disbelief, and close the path of his heart, and deprive him of the illumination of the light of faith, and then punish him for his disbelief?

(Answer)

Yes, injustice towards the divine holy place is considered one of the primary impossibilities. God created beings out of His grace and generosity, and through His kindness and generosity, He provided the means of guidance for mankind. He created the human soul at the beginning of creation in such a way that it is equally related to accepting happiness and misery. It is possible for his heart to become the place of manifestation of the mercy of God Almighty, as it is stated in the hadith, "The heart of the believer is the Throne of the Most Gracious," and it is possible for the angels of mercy to come and go, and it is possible for the devils to communicate and for the works of beasts and savages to appear. And because one of God's graces towards human beings is that He has made man free in his actions and deeds, so that he is the manifestation and representative of all His attributes, as his knowledge is the manifestation of the knowledge of the truth, power, will, and

IFTIP MUSTAFEEFATIMA ALEHA SALAM BY AYATOLLAH IFTIKHAR HUSSAIN NAQVI

providence, and the rest of his attributes also represent the attributes of God to the extent of their perfection. Because all the perfect attributes found in every being are the result of His infinite perfections, and being free in action is considered one of the perfections, indeed, one of the highest perfections. And since man is the manifestation of the essence and example of the divine attributes, he must be The attribute of perfection also represents that He has made him free in action and has opened the path of guidance and misery to him,

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so that he can choose whichever he wants by his own will, as He says, "And We guided him to the path, either grateful or disbelieving" (Surah Balad, verse 10) and in another place, "Indeed, We guided him to the path, either grateful or disbelieving" (Surah Dahr, verse 3).
In short, when a person, by his own will, closes the path of happiness to himself, so that the elements of ignorance become firmly established in his heart, his heart becomes dark and is no longer capable of the light of faith. At that time, God seals his heart, because nothing in the world is done without the will of God Almighty. However, the will of God is realized here when a person, by his own will, deprives the heart of the ability to be guided and forces it to disbelief. Therefore, the necessity

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of their evil deeds is that: Their hearts become fond of disbelief, so he attributes to himself that when they are not capable of the illumination of the light of knowledge and faith, God seals their hearts, implying that the path of the heart becomes closed and there is no way for the illumination of the light of knowledge to penetrate until they understand and believe. And some commentators have said that since the verse is one of the parallels of the Quran, it should be interpreted in a sense that does not contradict the status of divine holiness, and he says that the ending here means testimony, like the Arab says, "Takhtam ali qul flan" meaning you testify, so according to the meaning of the verse, it could be that God testifies to their hearts that they do not look, or that God places a sign in the hearts of the disbelievers so that the angels will recognize them. And as some commentators have said, changing the context of the verse that God has

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(1) Indeed, We have guided and shown man the path of salvation and virtue, and he is either grateful and follows the same path of guidance and becomes successful, or he is ungrateful and goes astray and prevents himself from human virtue.

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The beating and closing of the heart of the disbeliever is attributed to himself as "Khatam

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Allah" and the covering of the eyes of the disbeliever's heart is attributed to himself as "And upon their sight is a veil." This refers to the fact that when the disbeliever covers the eyes of his heart with his evil deeds and puts a veil over his heart so that he can no longer see the effects of the glory and beauty of God in the world of creation and makes the heart, which should be the place where the light of knowledge and knowledge of God shines, the place of the devils, then God, as a punishment for their actions, seals their hearts and blocks the path to guidance . And just as faith has degrees and levels, disbelief also has degrees and levels, and when disbelief reaches its maximum level and deprives the disbeliever of the ability and capacity to be guided, then his work is finished and his heart is closed and sealed.

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[Surah Al-Baqarah (2): Verses 8 to 10]

Hint

And of those who say, ``We believe in Allah and in the Last Day, and we are believers.'' Except for themselves and us, they feel (9) in their hearts is a disease, and their children are sick, and for them is a painful punishment because they lie (10)

Translation:

TAFSIR MUSH... ...IMA ALEHA SALAAM BY AYATOLLAH DR SYED ZAMAR NAQVI

Some of the people are those who say, "We believe in God and we believe in the Last Day," while they do not believe in God and His Messenger, and they deceive the believers, but they deceive only themselves. They do not realize that in their hearts is a disease, and God increases their disease. And for them is a painful punishment, because they lied to the believers openly and denied the Messenger secretly.

(Explanation of verses)

Hint

From "And from among the people" to thirteen verses, it is a description of the condition of the hypocrites and those who, through deceit and deceit, when they encountered the believers, would declare their faith and say the word "Shahaadah" and pretend that they were with you, and when they were with the disbelievers, they would declare their disbelief. This is because God informs His Messenger to inform the believers of their condition so that they may protect themselves from their evil and not be deceived by the group of hypocrites and know that they are not truly believers. "Man" is for discrimination, and "nas" is a gender noun and "lam" is for defining gender. This means that some groups of people are like this and say "man" because they say "man" because they made a covenant with God on

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the Day of Judgment and forgot in the world. And man is taken from forgetfulness or man is from humanity who always seeks to be like himself.

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What is the meaning of deception and how did the hypocrites deceive?

The essence of deception is concealing and pretending to be contrary to the inner self and a demonstration that has no true basis or basis. The behavior of the hypocrites was similar to this, as they would pretend to be believers while inwardly they were deniers, rather they would come out to harm the believers and Muslims, and they would think that they were deceiving the believers themselves, and they did not know that they were deceiving themselves. The harm of hypocrisy would come to them, not to the believers, as it is stated in Surah Fatir, verse 41. The motives for the hypocrites to hypocrisy are given in several possible ways:
1- To protect their lives, property and appearance, because the Muslims continued the jihad under the command of the Holy Prophet until the infidels uttered the two testimonies.
2- To be respected by the Muslims and the believers would look upon them with respect.
3- They professed Islam for the purpose of spying, to investigate and find out the secrets of the

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Muslims and to inform them about the infidels.
4- They professed faith for the sake of greed for booty and other corrupt purposes that they had in mind, and since the Holy Prophet (PBUH) was a man of outward appearance, he did not often reveal their secrets.
In their hearts was a disease, so Allah increased their disease. Just as there is health and disease in the body, there is also disease and health in the heart. When the temperament of the body goes out of moderation, because one of the four humors, blood, bile, black, and phlegm, prevails over the rest of the humors of man
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(1) And it does not encompass deceit and evil thoughts, deceit with its cunning, that is, with the one who plots [.....]

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He becomes sick. Then, if he can be corrected, he returns from the limits of deviation with treatment, and the disease becomes healthy, but it is possible that he goes out of moderation in such a way that it cannot be cured.

Four opposing and rebellious natures, how many days will they be together, happy

as one saddles four, the dominant soul will emerge from the mold

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(Saadi). Similarly, the heart is also healthy and diseased. The sign of the health of the body is the appearance of correct effects, moderate movements, and desirable actions. The health of the heart is the appearance of good morals, moderation, praiseworthy qualities, and desirable actions.

Whenever the body is healthy and sound, natural actions emerge and manifest from it appropriately, the eye sees clearly, the ear hears clearly, the hands and feet each perform their own special action and do not act contrary to their duty. The heart is also healthy when it performs its special duties, and the special duty of the heart is to acquire true knowledge and sciences. God has come to define a heart that is free from bodily impurities and said: Except for one who comes to God with a sound heart. (1) Surah Al-Shu'ara', verse 78. A sound heart is the place where the light of knowledge and faith shines and is the manifestation of the Oneness of God. Just as a healthy temperament tends to beneficial food in itself, a healthy heart also tends to spiritual food, which is the acquisition of knowledge and education.

In short, a heart is sound and healthy when it has achieved the middle ground in its physical qualities and properties. A person who has the property of justice, which encompasses

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(1) Except for one whom God has bestowed the fragrance of a sound mind.

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Wisdom, courage, chastity, becomes clear that his heart is sound, and the sign of the soundness of the heart is that it becomes the place where the light of knowledge shines.
And heart disease is in many ways more severe and its treatment is more difficult and difficult than physical disease, and its treatment is much more important and necessary because the heart is considered one of the noblest parts of a human being, rather the essence and truth of a human being is his heart. A human being whose heart becomes sick can no longer be called human and should be considered among animals.
Whenever you see that your heart is not inclined to acquire knowledge and education and to acquire piety, but rather is inclined to false and meaningless things, know that you are suffering from heart disease. It is from the Imam (AS) who said
: "The nature of the sick tends to falsehood." Then treat yourself soon, because if you neglect treatment, the disease will become chronic and difficult to treat.
And it is the dominance of the seven and animal forces that makes the heart sick and dull, and as every disease must be treated against it, try to

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tame the animal forces and give them control over their mind and force them under the rule of reason so that they can be freed from the disease and become healthy. And if you do not succeed in treating and curing the disease of the heart, the disease will certainly become more severe until it makes you one of those about whom it was said: "In their hearts is a disease, so Allah has increased their disease, and for them is a painful punishment." Surah Al-Baqarah, verse 9.
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(1) The effect of a sick heart is that nature tends to do false things.

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[Surah Al-Baqarah (2): Verses 11 to 13]

Hint

And if it is said to them, Do not corrupt the earth, they say, but we are not reformers (11). (13)

Translation:

When it was said to the hypocrites, "Do not make mischief on the earth," they said, "We are only reformers."
O you who believe, be aware that the hypocrites are corrupters, but they do not understand how they corrupt.
And when it was said to them, "Believe as the people have believed," they said, "Shall we believe

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as the foolish people have believed?" O you who believe, be aware that those who call the believers fools are themselves fools, but they do not understand.

[(Explanation of verses)]

Hint

They said, "We are only reformers."

(Why did the hypocrites practice hypocrisy?)

In the commentary of Majma' al-Bayan, it is said that two possibilities have been given for the origin of the hypocrisy of the hypocrites: one is that what the believers considered corruption was considered good by them because they thought that if they were hypocritical and hypocritical, they would be safe from the persecution of both the believers and the disbelievers.
The other is that they denied what was hidden in their hearts and pretended to do something else by saying that they did not do wrong and did not incline towards disbelievers and did not distort the Book. And God rejects their words

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on page 130:
O believers, know that those who consider corruption good are the corrupters, but they do not understand, meaning they do not know that what they are doing is corruption and not good in the end. And those whom God informs that they are

causing corruption on earth were apparently the scholars of the disbelievers and hypocrites, but their knowledge was compounded ignorance, their understanding was foolishness, and their intellect was rebellious and evil.
Yes, arrogance, conceit, selfishness, and self-importance blind the eye of reason, corrupt that human instinct, and corrupt the senses. As we can see with our own eyes, those who are immersed in sensual desires consider their evil deeds good, and consider themselves to be among the most learned and perfect, and attribute foolishness and lack of reason to people with faith and piety, and look down on them, and consider scholars ignorant, lowly, and worthless, and consider themselves among the people of virtue and knowledge.

Whoever does not know and does not know that he does not know will remain in compound ignorance forever.
They said, "Shall we believe as the fools believed?"

(Who is called a fool)

The fools are the plural of the fool, like the scholars who are the plural of the learned and the wise who are the plural of the wise.
The fool is someone whose intellect is incomplete and whose opinion is corrupt, and God informs us that those who consider the believers fools and attribute to them foolishness and lack of

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understanding, know that they themselves are fools who attribute such an attribute to them out of lack of understanding.

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The fool is someone who has corrupted his intellect.

(Who is called wise?)

A wise person is someone who can distinguish between right and wrong with his own power of perception. A person who does not know the right and the guardians of the right and does not think and deliberate in order to secure his own happiness and remain in ignorance and foolishness. Like Joseph, who makes his rational self subject to his animal self and makes it humble and self-absorbed. Of course, such a person cannot be called wise or knowledgeable. Rather, he is one with animals. Rather, they are the most astray in their path. He is considered worse and more inferior than animals because animals lack reason and intelligence.
That reason is a gift that God has bestowed upon man and a talent that He has placed within him, but man has unjustly and ignorantly wronged himself through ignorance and lack of understanding, and has wasted it. He has placed his reason in the captivity of an animalistic soul, has closed the path to the world of heaven, and

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has bound himself in the mire of nature by the hands of giants and savage animal forces, with chains of desires and hopes. Should such people be described as foolish and unwise, or as noble people who have thought and used their rational powers and have spent their entire lives toiling in order to find a path to their origin and have emerged from the pit through rational and narrated evidence to distinguish the path from the well?

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(1) Indeed, We offered Our trust to the heavens and the earth and the mountains, but they refused to accept it and were afraid of it. But man carried it. Indeed, he was unjust and ignorant. Surah Al-Ahzab, verse 72, meaning: We offered Our trust to the heavens and the earth and the mountains, but they refused to accept it and were afraid of it. That and that man accepted the heavy burden and indeed man is very unjust and ignorant.

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And to follow the path of truth in pursuit and to bring himself to the highest degree of nearness and to secure true happiness and permanent virtue for himself. It is obvious that such people are at the end of reason, wisdom and intelligence. The reason is that since hypocrites are fools, they consider believers to be fools because they have not found the truth of faith and the light of knowledge and

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are deprived of the pleasures and blessings of spirituality that believers have enjoyed through piety. Of course, such people deny the truths out of ignorance. And to some extent they are right because they have no eyes to see the truths, no ears to hear the words of truth, no heart to understand the truths. They are deaf with their mouths, so they do not return.

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[Surah Al-Baqarah (2): Verses 14 to 16]

Hint

And when they meet those who believe, they say, "We believe." And when they are left to their devils, they say, "We are with you. We were only mocking." (14) Allah mocks them and continues to increase them in their transgression, blinding them. (15) Those are they who have purchased error at the price of guidance. So their trade has not profited them, nor have they been guided. (16)

Translation:

When the hypocrites met the believers, they said, "We have believed." And when they were alone with their devils, they said, "We are with you." And we mocked the believers for their faith . And Allah mocked them for their deeds and increased their rebellion. And the hypocrites are those who sold guidance for

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error and misguidance. And the bargain is for them loss and loss, and they do not gain any profit. And when they have lost their way, they will not be guided.

Explanation of verses

Hint

And when they met those who believed, they say that the reason for the revelation of the verse is that Abdullah Ubay and his followers met Ali (a.s.) and a group of believers and expressed their friendship and affection towards them. The Imam (a.s.) said, “Stop hypocrisy and hypocrisy.” They said, “How can you attribute hypocrisy to us when we have believed like you?” This was because Allah informs the believers that they are lying and have not believed.
And when they were left to their devils .

(What do you mean by demons?)

Apparently, the devils here are the great men, the wealthy, and the leaders of the hypocrites.

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“When they are alone,” when they are alone with them, they declare in their hearts that we are also devils like you in human form.
And perhaps God called the leaders of the hypocrites devils because they, like Satan, are the foundation of deceit, trickery, and deceit, and in

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fact they are the embodiment of Satan who seduce people and make them look foolish, rather they are the manifestation and representative of the accursed devil.
God mocks them. Just as it is not correct to attribute a satire or a vain thing to God, it is also not correct to attribute mockery and ridicule to Him, Glory be to Him, because His great nature is above that He should be concerned with matters that arise from human shortcomings and possible weaknesses.
Therefore, in this regard, the verse should be justified and interpreted in a way that is befitting the Holy Essence of God. It has been said that perhaps the meaning of mocking the Essence of a person is to deal with them in mockery, such as giving them respite for a while and providing them with the means of comfort and the pleasures of worldly life in a good way, until when they are fully assured that worldly life and the world have made them arrogant, they will suddenly take away all the blessings from them. This is the loss of this world and the Hereafter. That is the manifest loss. (1) Surah Al-Hajj, verse 11. Therefore, giving them respite is the same as mocking them.
It may be said that the meaning of mocking God is their reaction, which will return to them, as He said

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(1) Loss and harm both in this world and the Hereafter, and that it is a visible and obvious loss.

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The punishment for an evil plot is as bad as its like. This is indicated by the statement of God Almighty, “And no evil plot succeeds except against its people” (1) Surah Fatir, verse 41.
It is stated in the hadith that those who mock the believers will have the door of Paradise opened for them on the Day of Judgment, but when they want to enter, they will close the door. This is the meaning of the statement of God Almighty, “Those who believe among the disbelievers will laugh” (Surah Mutaffifin, verse 34), which is indicated by the same meaning elsewhere. Allah has mocked them, and for them is a painful punishment. Surah At-Tawbah, verse 80.
And in Qummi’s interpretation, it is stated that mocking Allah Almighty is His punishment with the punishment for their mocking.
And He extends them in their rebellion, blinding them, and He leaves them and leaves them before them “a punishment for their deeds” that they may increase what they will in their rebellion and disobedience.
Those are the ones who bought misguidance in exchange for guidance. Misguidance means bewilderment, and guidance is the path to the right path. The hypocrites chose bewilderment and misguidance over guidance and happiness. They chose disbelief and abandoned faith.

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(Sadr al-Mutalahin's statement in the interpretation of the verse)

I will briefly translate the words of that divine scholar here: He says in his commentary, “But their ‘devils’ were equal to their leaders in their rebellion against the truth, opposition, and sin, and in their tyranny for the sake of truth, denial of the truth, and presentation of falsehood as truth.
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(1) And it does not encompass deceit and evil and ugly deeds except in its power, that is, the return of the evil deed done by the one who did it.

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And know that every hypocrite is truly, truly, and inwardly a devil, even if his appearance appears as a human being, because humanity is not a form, the realm of humanity is the heart and the states of the human heart, and on the Day of Judgment the hypocrites will be gathered with the devils, because satanic qualities have penetrated their innermost being, such as deceit, deceit, corrupt beliefs, seducing people, love of domination, rebellion, coercion, and other such qualities, which are considered to be satanic qualities.
How well said the spiritual Rumi, "O you who have in you the four pillars

of the divine, the physical, and the human, whatever you have, you are the master of."

TAFSIR MUSHAF E FATIMA ALLHA SALAAMU BY AYATOLLAH DR SYED AMMAR NAQI M.O.V.

The point is that there are two powers in man, one is the intellectual power and the other is the practical power. The intellectual power is divided into the intellectual power and the illusory power, and the practical power is divided into the lustful and the angry. Human happiness depends on the perfection of the intellectual power and the practical power, and the rational power reaches perfection when, through repeated observation and contemplation of the reality of beings and the study of divine matters, his theoretical power becomes strong and the path of reasoning in the right direction becomes easy for him.
It is also necessary that the perceptual powers and the motive powers be subdued under the powers of the intellect and its politics and come under the rule of reason and be subdued by it in such a way that they cannot violate the rule of reason.
There are three chiefs of the motivating forces: 1- The power of fear, which is the chief of the partial perceptions, 2- The power of lust, 3- The power of anger. The power of lust and anger are the chiefs of the motivating forces, and each of them has many branches that act as soldiers, servants, and commanders.
And the four powers that are in man: intellect, and desire, and anger, each of them is potential at the beginning of his creation, meaning that none of them has reached external activity and realization, and the actualization and realization of each of

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them is dependent on their appropriate actions and deeds.

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And the sign of their strength is the appearance of its appropriate effects and deeds. And when one of those four powers becomes strong, it is as if man has become one of them and within them. That is the secret that there is in many hadiths that on the Day of Judgment, everyone will be resurrected in the form of his actions and qualities. The one who is overcome by the acquisition of knowledge in this world and is inclined towards obedience and worship, and has emptied himself of satanic temptations, natural habits and restrictions, and has withdrawn from creation. Such a person will return to the world of the kingdom of the world and will be gathered with the angels who are close to him, as He said: “On the day when We will gather the righteous to the Most Gracious as a delegation” (1) Surah Maryam, verse 79. The one who is overcome by false and false powers and is inclined towards the creation of doubts and corrupt analogies, deceit and deceit, hypocrisy and hearsay, mockery and ridicule of God’s servants, fame in the lands, tyranny for the sake of opinion, following the desires of the soul, opposing the people of truth, and misleading people. Such a person will return and return to the world of the devils. Rather, he himself is a devil in the form of a

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human being and will be gathered with the accursed devil, as it is stated in the words of God Almighty. Your Lord, We will gather them and the devils. (2) Surah Maryam, verse 69.
And whoever is overcome by "the love of desires for women, children, gold, silver" and other things that are the requirements of his lustful powers, his resurrection and return will be to the insects, as it is stated in the Holy Book
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(1) On the Day when the righteous will be gathered to their Lord while riding, and perhaps this is a reference to the high status of the righteous. (2) By your Lord, O Prophet, I will surely gather them with the devils.

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And there is no animal on the earth nor any bird that flies until it reaches its destination. Then to their Lord they will be gathered. "1" Surah An'am, verse 38.
And whoever is overcome by seven qualities: oppression, aggression, enmity, love, revenge, and others. Such a person will be gathered with the beasts and wild beasts. And when the beasts are the beasts. Surah At-Takwir, verse 5.
From here it can be understood that the gathering of people on the Day of Judgment is of four types. And it has been proven that the hypocrites are in reality, not figuratively, but in the likeness of

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Satan, because their hypocrisy revolves around deceit, trickery, and spreading falsehood in the form of truth, and their inner self has been overturned by the abundance of satanic deeds, and in reality Satan has emerged to the extent that it says that Allah mocks them, because the attribution of slander and mockery to the right of giving is impossible. In explaining the verse, five meanings have been given: 1- Attribution of mockery to the right of giving is due to the problem of reward with action, as it is said, "And the reward of evil is evil, its like" (2) in another place, "So whoever transgresses against you, transgress against him in the like of what he transgresses against you" (3) Surah Al-Baqarah, verse 190.
2- The harm of mocking themselves It does not come to the believers, so it seems that God is mocking them.
3- The meaning of mocking God Almighty is the same humiliation and thorn in His sight that results from mocking them, and metaphorically, mocking is called mocking

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(1) That is, there is no animal that grazes on the earth or flies in the air but that it will be gathered on the Day of Resurrection.
(2) The reward and punishment for every sin and evil deed is like that.
(3) Whoever oppresses and transgresses against

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you, transgress against him in the same way that you were transgressed against.

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4- God will make them enjoy all kinds of blessings in this world, and in the Hereafter He will show them the opposite of it, just as they presented the opposite of their inner selves in this world. 5- God deals with them like the deal of one who mocks, but in this world He informs the Prophet about their secrets, their seriousness in concealing their hypocrisy, and He also gives them a period of respite until they fall into rebellion and rebellion. But in the Hereafter, Ibn Abbas said, “When the believers enter Paradise and the disbelievers enter Hell, the hypocrites will see the gate of Paradise opened, they will go towards Paradise, and when they reach it, the gate of Paradise will be closed for them.” This is the meaning of the words of God Almighty: “That Day, those who believe among the disbelievers will laugh.”1 And that mockery is the truth, Surah Al-Mutaffifan, verse 34. (End) So their trade did not profit them, and they were not guided.

(What is meant by business)

It has been proven in its place that the physical nature from the beginning of creation to the end of its affairs is always in transformation, renewal and transition from a state of restoration and that the

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human soul also undergoes transformations and that man is a traveler towards the world of the hereafter and it should be understood that traveling brings benefits and profit and that the capital that God has placed in his original nature, which is the power and ability of immeasurable perfections, is actively used, and that traveling benefits a person who has not wasted his capital and has used the mountain talent that the principle of generosity has placed in his nature and reality to show himself to the Almighty.
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(1) So today (i.e. the Day of Judgment) those who had believed will laugh at the disbelievers and mock them.

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Humanity has reached a level, but the one who reverses the course and instead of increasing his capital and actively using what was in his capacity, wastes his capital, such a person has certainly suffered losses and has overthrown himself and has not set out for the path of truth and reality.

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[Surah Al-Baqarah (2): Verses 17-18]

Hint

Their example is like the example of the one who did not believe, but our light is the gold of God,

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who gives them light and leaves them in darkness, but they do not see (17) Bukum, my uncle, I will not return (18)

Translation:

The example of the hypocrites is like someone who lights a fire on a dark night to see around him. When the fire lights up and illuminates around him, God takes away the light of that fire and leaves them in darkness and obscurity, where they do not see anything.
They are deaf to the words of truth, dumb to the words of truth, blind to the signs of divine power, so they do not return from their disbelief.

(Explanation of verses)

Hint

Their example is like the example of Al-Dhi

(What is the purpose of the example?)

An example of similitude is the comparison of the sensible with the tangible, in which the sensible matter is shown to some extent on a tangible screen, and the path of something is grasped by the addressee and listener. Perhaps God Almighty likens the state of the hypocrites to someone who lights a fire to distinguish the path from a well, but suddenly the fire goes out and he remains in darkness. This is an expression of the inner and true nature of the hypocrites, who are caught in

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the darkness of ignorance and foolishness, by their imaginations practicing hypocrisy and deceit, which is like fire. They give their work a certain amount of prosperity, and in order to achieve their sinister goals, they light the fire of sedition and corruption, and in the same way, a little light is created around them, but the darkness of their inner disbelief is so intense that it destroys the outward light and makes the hypocrite wander in the darkness of ignorance and foolishness.

Page: 142 And perhaps the intention is that the effect of the hypocrites' display of faith is only in the temporary worldly life that has a brief light that protects their lives and property. When death comes, the effect of their faith is taken away and on the Day of Judgment they will remain in the darkness of disbelief. صُـــمٌّ بُكمٌ عُمْ فَهُم لا يَرِعُـــونَ

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(What is meant by deafness, dumbness, and blindness)

Deafness, dumbness, and blindness are "absence and absence" and are used in cases where the ability to see, hear, and speak is lacking. For example, a stone or other inanimate object is not called blind, deaf, or dumb. It is only that the descriptions of humans and animals are true. It is humans and animals that, whenever their hearing and sight are taken away, are said to be deaf and

blind.
And just as the hand of divine power at the beginning of man's creation placed in him the ability to see, hear, and the rest of the natural powers, which must gradually emerge and manifest, in the same way, it placed within him the ability to spiritual powers, which must come from power to action, and that sacred dove of the human soul and spirit flies on the wings of knowledge and action in the atmosphere of the spiritual world, and sees the worlds of creation with its own eyes, the truth within itself, and hears with its own heart the whispering of the praise and glorification of the saints, and speaks with them in the language of the heart in secret and need. And apparently, the meaning of deafness, blindness, and dumbness here is the lack of spiritual perceptions, just as a person sees colors and shapes with his eyes and distinguishes between them, and hears sounds and words with his ears and understands their meanings, and expresses with his tongue what he has hidden in his heart.

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Similarly, within himself, he has eyes, ears, and the power of expression. If the eyes of the heart are opened, he has the opportunity to observe the effects of the truth and the signs of His power. And if the ears of the heart are opened, then he will

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hear how all beings glorify and praise that eternal person and that eternal being. Indeed, there is nothing but that He glorifies Him with His praise, but they do not understand their glorification. "1" Surah Bani Israel, verse 46, and he becomes intimate with them.

We are the Hearing, the Seeing, the Knowing, the Unfaithful, the Unfaithful (Masnavi), and if the tongue of the heart opens, what the eyes and ears of the soul have heard, it presents and expresses through the tongue of the head.
It is here that God has come to the position of describing the condition of the hypocrites and the disbelievers and has informed His Messenger that they have completely lost their inner human powers and that the talent that God placed in their original creation, which they should manifest and manifest at the stage of emergence, they have destroyed and destroyed by their own will and have completely deprived themselves of that divine gift and their eyes, ears and tongue of their hearts no longer work, but have lost their trace and on the Day of Judgment they will enter the gathering in the same way. And whoever is blind in this world, he will be blind in the Hereafter and is most astray on the path. (2) Surah Bani Isra'il, verse 74.

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(1) There is nothing but that it glorifies the praise of its Lord, but you do not understand their glorification.
(2) A person who is blind inwardly in the world of this world, then such a person is also blind in the Hereafter. It is possible that the blindness of the Hereafter is the same blindness of the heart, which is much worse than the blindness of the eyes of the head. Perhaps the meaning is both blindness of the heart and blindness of the eyes of the head. Those whose eyes of the heart are blind in this world will have both their eyes of the heart and their eyes of the head blind on the Day of Judgment. This is what is meant by the statement, “And the most difficult path.”

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So they will not return .

(How do hypocrites not return?)

When a person's inner powers are no longer active and the talent that the Almighty God had placed in his instincts is destroyed by his own will, he has no idea of returning. This is because the Quran informs us that after death they will say: "Our Lord, return, that I may do good in what You have left behind" (1) Surah Al-Mu'minun, verse 101, and it will not be accepted from them. And in the world, when the talents and abilities of the world are destroyed and destroyed, there is no possibility of

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returning. See how when the powers of youth, which are natural powers, are lost, they never return. The same is true of spiritual and inner powers.
And perhaps God wants to tell His Noble Messenger: Do not labor in vain. These people do not have inner ears to hear your divine words, they do not have truthful tongues to confirm the pure word of monotheism, they do not have eyes in their hearts to see the signs and wonders of divine power.

(A notable point)

In the order: "Sam, Bakam, Uncle", which first mentions deafness, second dumbness, and third blindness, there are of course hidden secrets and perhaps it is a reference to the fact that since man must complete his journey in two arcs of descent and ascension, after he has entered this world in the arc of descent, the first means of his advancement and ascension to his center is through the ear, which must first utter words through the ear that is visible, which is a network and a hole

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(1) My Lord, return me to the world, perhaps I may do a righteous deed and prepare for what I have done and have not done, so that I may retaliate for what I should have done and have not done. [.....]

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The ear of the heart is the source of inspiration, and the sending of messengers and the revelation of the heavenly books are also in the same sense, and from the ear of the head it reaches the heart and the heart confirms it, after that the tongue of the heart becomes eloquent and the tongue of the head, which is the interpreter of the heart, expresses what it conceals in its innermost being and utters words and confirms the saints of truth. After the person has acknowledged the words and actions and acted upon the divine decrees and commands that are for the perfection of the soul, then success is achieved when the eye of the heart, which is much brighter and more penetrating than the eye of the head, looks at the creatures through the aperture of the eye of the head, like a mirror, and sees in them the divine perfections of knowledge, power, wisdom, and the rest of the beautiful names. In this way, he advances in the arc of ascent to a place where he returns to the center of his being. And that people are those who see the signs of God in the mirrors of creatures. This is indicated by the statement of God Almighty: "We will show them Our signs in the horizons and in themselves until it becomes clear to them that it is the truth" (1) Surah Fussilat, verse 54.

However, those who are not at all willing to listen to the words of truth and do not have such

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strength and power, without learning, From the prophets and the guidance of scholars, they find the path of truth and follow the same straight path and spend their entire lives in amusement, play and natural affairs. Of course, such people die, the inner talent that is concentrated in the recesses of their being, and never comes out of the power into action.
That is when teaching, learning, guidance and preaching no longer have any effect and are neutralized.
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(1) Soon We will show the signs and symbols of Our power in the horizons and centers of the world and also in their souls until it becomes apparent and obvious to them that He is the Truth and the Truth.

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Rather, it may result in the opposite and such a person will reverse his course instead of ascending, he will always proceed on the path of decline and the Almighty's saying will be true about such people: "We have created man in the best of stature, then we returned him to the lowest of the low."1

(Hypocrites can be recognized by their characteristics.)

There are many reports and works that have been narrated about the characteristics of hypocrites, including Sadiq Al-Muhammad (PBUH) from his

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fathers and they narrated from the Prophet (PBUH) that he said, "O Ali, there are three signs of a believer: prayer, fasting, and zakat." And there are also three signs of a hypocrite: "When he tells a hadith, he lies, when he makes a promise, he breaks it, and when he is known to be trustworthy, he betrays it."
And Abdullah Umar narrated from the Prophet (PBUH) that there are four signs of hypocrisy: lying in a hadith, making excuses in a covenant, immorality in hostility, and betrayal of trust. Some scholars say that hypocrisy is in two things, one in words and the other in actions. Hypocrisy in speech is that he says with his tongue what he does not have in his heart, as is stated in the verse: "And when they meet those who believe, they say, 'We believe,' and when they are left to their devils, they say, 'Indeed, we are with you.'" Explanation of the verse that has been passed. And hypocrisy in action is when one acts for show, not for the sake of nearness to the Almighty, and does not act out of sincerity. If such a person acts, he does so out of laziness and laziness, and these are the people referred to in the words of Allah: "And they do not come to prayer except while they are lazy, and they do not spend except while they are busybodies ."

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(1) Indeed, We created man in the best of forms, then We returned him to the lowest of lows.

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It is narrated in a hadith that a man from the companions of the Messenger of Allah named Hanzalah was walking down the street and saying, "I am a hypocrite" and was cursing himself. Abu Bakr came to him and said, "Why do you consider yourself a hypocrite?" He said, "When I am with the Prophet, my heart trembles and I shed tears, but when I go home from his service, I do not feel this way, rather I smile. I fear that there may be hypocrisy in their conversation." Umar came and said, "I am also like that." They came together to the Messenger of Allah (PBUH) and asked him whether the state we are in is a sign of hypocrisy. His Holiness replied, "By God, if you had remained in this state, the angels would have shaken hands with you and held your hands."

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[Surah Al-Baqarah (2): Verses 19-20]

Hint

Or someone from the sky in which there is darkness and thunder and lightning will put their fingers in their ears from the thunder of the warning of death and God is all around. By the unbelievers (19) Yakadu al-Baraq Yakhataf Absarim kolma adza for them mashwa fieh, and if I oppress them against them, they will rise up and, God

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willing, they will be gold in my voice. And their eyes are this Allah is over all things competent (20)

Translation:

The hypocrites are like someone caught in a heavy rain that falls rapidly from the sky, and in that heavy rain there is darkness, thunder, and lightning, so much so that they put their fingers in their ears from the intensity of the lightning and fear of death. Allah encompasses the disbelievers. And the intensity of the lightning is such that it almost takes away their eyes. When it flashes, they walk a step in the light of the lightning, and when it becomes dark, they stand still. If Allah wills, He can take away their sight and hearing and make them deaf and blind. Indeed, Allah is capable of all things.

(Explanation of verses)

In describing the condition of the hypocrites)

The two verses, like the previous verse, are a clear and understandable simile, and it is said in some narrations that when the hypocrites came to the Holy Prophet (PBUH), they would put their fingers in their ears for fear that God's decree to kill them had come. That is why God likened them to someone who puts his finger in his ear for fear of lightning. When they saw the clear evidence of the Quran, it was almost as if the light of the Quran would engulf their eyes and hearts

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and
faith would prevail over their disbelief. That is why He likened the words of the Quran to lightning, which is so bright and luminous that it would almost capture their eyes and ears. When the hypocrites saw victory and victory among the Muslims, they would greet them with peace, and when hardship befell them, they would be astonished. God Almighty likened their condition to the condition of the people of the rain, who when lightning flashes, they take a few steps forward and when it becomes dark, they stop. And God is Able and Powerful to make the eyes and hearts Hearken to the ears of the hypocrites.
In the commentary of Majma' al-Bayan, regarding the interpretation of the verse and the explanation of the analogy that has been made, a few statements have been made:
1- The rain that falls from the sky is an analogy to the Quran (and what darkness is in it) is an analogy to the trials and tribulations mentioned in the Quran, and "thunder" refers to thunder, "lightning" refers to the statements of the Quran, "and lightning" refers to the worldly punishments and the punishment of the Hereafter. (Ibn Abbas) 2- The severity and comfort of the world are compared to rain in which both harm befalls a person and benefits are gained from it, and the hypocrite repels the harm of the world but does not

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seek the benefit of the Hereafter.
3- He likened Islam to rain, because just as water is life-giving to the body, so is Islam life-giving to the soul. He likened the darkness seen in the rain to the darkness of disbelief in their hypocrisy, and the "thunder" to their struggle in Islam and being killed in battle. He likened "fear" to the promise of the punishment of the Hereafter and their doubt in religion. He likened their declaration of Islam to lightning that strikes from a cloud, and because of Islam their lives, property, and wealth were preserved. He likened the punishments of the Hereafter to lightning that strikes from a cloud, and he confirmed that the statement is a narration that likens

the
hypocrite's faith to the cloud that was described.
4- Ibn Mas'ud and a group of companions narrated that two men from the hypocrites fled from Medina. On their way, they were struck by lightning and heavy rain, and they were close to death. They said, "I wish it would be morning so that we could reach the Messenger of Allah (PBUH) soon." When morning came, they reached the Messenger of Allah (PBUH) and believed. This was because Allah had given an example for the hypocrites of Medina in view of the greatness of their actions.

(Scholars' statement on the cause of lightning)

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Some commentators say that thunder is the sound of angels who drive the clouds with great speed and make them revolve around the world, and it is narrated from Imam Ali (AS) that "Lightning is a whip of iron that the angels strike, and according to another narration it is a whip of light." Another said that, according to natural wisdom, thunder is the sound of the friction and compression of clouds against each other, and lightning is fire that leaps from the clouds. Someone who considers natural affairs to be based only on material and natural causes and ignores the higher causes and causes is the one who said that the vapors of the earth rise into the air and form clouds, and as a result of the friction of the clouds with each other, sound and lightning are produced (because some clouds have a positive electrical charge and some have a negative one, and as a result of their collision, thunder and lightning are produced). Due to the cold of the air, the vapors freeze and become closed, sometimes in the form of lightning and hail, and sometimes in the form of raindrops, and return to the earth. Although these are correct on the basis of natural principles, as the sages say, there are four causes for every natural material being.

TAFSIR MUSHAF E FATMA TUL ISLAM BY AYATULLAH DR SYED MIRAR HAQ NAQVI

(Explanation of the four causes)

1- Efficient cause 2- Ultimate cause 3- Formal cause 4- Material cause, for example,

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Look at a bed being made or a garment being sewn and the rest of the material beings and see how each of them cannot be realized without one of those four causes. The efficient cause of the bed is the carpenter who creates the form of the bed through his own work. The ultimate cause, which is the stimulus for the carpenter's work, is sitting on that bed. The material cause of the bed is wood or iron or whatever the bed is made of. The formal cause of the bed is the form of the bed that is realized after the realization of those three causes, and that form of the bed is the reason why that wood or iron is called a bed. The same is true of all natural material beings that come into existence after the realization of the four causes and without one of them, their existence is impossible. From this it can be understood that those who believe in the supernatural in lightning and lightning, who consider it to be evidence of higher causes and say that it is the voice of an angel or the glorification of an angel or other than these, their purpose is the primary active cause or the ultimate cause and their eyes are blind to material and formal causes.

And those who consider events to be evidence of natural causes, their purpose is the same tangible things and what comes to the senses and their inner eyes are blind and they do not know the

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active and ultimate causes of beings. Sadr al-Mutalahin has a statement in his commentary on Surah al-Baqarah, which I will briefly translate here, saying that beings have levels, some above others, and in this regard, scholars also have levels and ranks, such as the divine sage and the natural sage, the purpose of both is to observe and examine the truth of beings, but the difference between them is great. The goal and view of the divine sage is the higher causes of the abstract and the angels who are close to him, until he reaches pure good and the existence of fortune, and from there he begins to reach the last

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levels of beings. After that, he discusses the ultimate cause and purpose of beings, where they came from and where they will ultimately go. However, the goal and purpose of the natural sage is only in the characteristics of materials, effects, and matters that are arranged on materials, that is, he discusses natural causes and causes, and obtains their effects and properties as long as nature is established.
In short, the divine sage brings a "logical" argument to prove everything and discusses the causes, cause, and first principle of beings, but his view and goal is not aimed at their existence and existence. He starts from the beginning of

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existence to reach the end.
And the causes and causes of beings are of two types: one from the higher world and one from the lower world. The causes that relate to the higher world are the agent and purpose of beings, and the part that is from the lower world is the matter and form of beings.
The divine mystic's view is more precise and his actions are more noble and noble than all of them, because in all matters his view is right and his hidden goal is the cause of all causes, and in proofs he places the "names of Allah" as the middle ground, and for others he does not have such a status and position. Most people either look only at the world of nature and the tangible or at the inner world, and each of the two groups sees the affairs of the world from a single source.
And after he made a few statements about the occurrence of lightning, some of which we have mentioned, he says that all of the statements are correct because each one has expressed his belief with respect to a level of the world. (End) In short, whoever considers the occurrence of lightning to be evidence of the unseen and the angels as the agents, his view is based on spiritual causes and inner matters, which are the cause and origin of natural matters. And whoever considers the affairs of the world to be evidence of natural matters, although he is also correct in the apparent level, of course, natural matters are preceded by matter

TAFSIR MISHAF E FATIMA TEHRA SALAAM BY AYATULLAH DR SYED UMAR HAQ NAQVI

and duration (

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and the rest are natural causes. However, because his lack of understanding does not allow him to raise his view and look at the cause of the causes, he stops here and attributes everything to unconscious nature, and he closes his eyes to its true cause.
But the perfect man is one whose heart's aspect and the goal of his intention are one and who considers all as the basis of one truth and knows that natural causes are nothing more than conditions and conditions and that all are subservient to the command of the Almighty and Sublime and obedient to the orders of creation. This is what is referred to when it is said: "Have you seen what you desire? Do you create it or are We the creators?" Surah Al-Waqiah, verse 58. "Have you seen what you till? Do you plant it or are We the planters?" Surah Al-Waqiah, verse 63.
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(1) Do you think that the sperm that is shed from you is something that you create or We are its creator?
(2) Do you think that the seed you plant in the ground will grow in it, or are We the ones who grow it?

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[Surah Al-Baqarah (2): Verses 21-22]

Hint

O people, worship your Lord, the One who created you and those before you, so that you may fear (21) the One who created the earth for you and The heavens are builders, and water is sent down from the heavens, so it comes out of the fruits of sustenance for you, so do not make God a giver, and you will learn (22)

Translation:

It is an address from the Holy Prophet to all human beings who have been commanded to worship and serve God, that you worship and serve Him who created you and created those before you, that perhaps you may become righteous through worship and service.
Worship and serve Him who spread out the earth for you and made the sky a ceiling for you and sent down water for you from above and brought forth from the earth with its juice fruits and all kinds of food as your sustenance. So do not set up any opposition to God while you know.

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(Explanation of verses)

Hint

After God Almighty described the state of the pious and to some extent reminded them of their greatness, dignity and characteristics, and also

explained who the disbelievers are and how He has covered their hearts, eyes and ears, and explained the wickedness of the hypocrites' souls and that their hearts and minds are sick, He addresses all human beings, from believers and disbelievers, "The plot of children and madmen who are beyond the law." Your duty is to worship and serve your Lord and not oppose him.
It is narrated from Ibn Abbas and Hasan that wherever in the Quran it says "O mankind" it was revealed in Mecca and wherever it says "O those who believe" it was revealed in Medina. Perhaps the reason is that when the verse was revealed, the people of Mecca had not yet believed,

but
many of the people of Medina were believers at the time of the revelation of the verses.
And some scholars of interpretation say that divine wisdom has required that in his words, whenever the generality of people is meant, he says, “O mankind,” and whenever the specific believers are meant, he says, “O those who have believed,” and whenever the people of the guardianship and the perfect believer are meant, he says, “O servants.”
And the purpose is to punish and show the levels of humanity, that most people have remained in the animal state, although they still have the potential for advancement, and some have taken a step higher and reached the level of the speaking soul

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and have become believers, and they are scholars and scientists, and some have taken a step further and reached the level of “actual reason,” and they are servants of God and the divine. And they say that when an Arab wants to say an important thing, in order to make the audience ready to listen, he says, “O mankind,” or “O men,” worship your Lord.

(What is the meaning of servitude and worship?)

In the literal sense, servitude means the expression of humility, submission, and obedience of a small person to a great one, and worship is the utmost degree of humility towards a person who is at the utmost degree of virtue, benevolence, and greatness, which is the most important commandment: “Worship none but Him.” A person who has a little understanding and consciousness uses his mind to know himself and his God. After knowing himself, who is considered one of the noblest beings, he also knows his God. 1 “He who knows himself, knows his Lord.”

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(1) It is well known in the hadith that a person who knows his self and his truth, as well as knowing himself, knows his God and his teacher.

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As it has been said, self-knowledge is the key to knowing God. When one realizes his divinity and

his servitude to God, he understands that he must dedicate his humility, humility, and servitude to the One whose soul and existence are in His hands and from whom he constantly receives grace. If for a moment the grace of existence does not reach him from the "principle of generosity," he will immediately be deprived of existence. Your Lord is the teacher and Lord who brought you from nothingness to paradise and has made available to you what is necessary for your survival, perfection, progress, and happiness. He has made the earth a carpet and a cradle in which you can rest, and He has made the sky a roof and above your head so that the rain of mercy may fall upon you, and you may enjoy all kinds of food and fruits and obtain your sustenance. How strange it is that an ungrateful person, despite all the various blessings that are innumerable, and if you count the blessings of Allah, you will not be able to count them" (1) Surah Ibrahim, verse 37, which Allah has provided for him, does not show gratitude to the Lord of his blessings, does not praise Him with unity and uniqueness, and thinks that others other than Allah Almighty have any role in his survival and continuity of existence, such as saying that if it were not for such and such a person, I would have died, or if it were not for such and such a medicine, my illness would never have been cured, and the like, the poor man does not know that all matters and everything that exists

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are from the truth and subject to His command, and without the will of the Almighty Creator, it is impossible for anything to happen in the world. In a sense, all beings can be called "servants of Allah", but some are fortunate

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(1) And if you want to count the blessings of Allah, you will never be able to count them and account for them.

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They worship like humans, jinn, and angels, and some without choice, but rather they are subject to the true order of creation and are forced to obey, like all animals, all kinds of plants, all kinds of inanimate objects, all of which are subject to and obedient to the order of creation, and none of them show any weakness in worshipping Him. Allah, Who created you and those before you, is the God who created you from nothingness and from nothingness, and raised you, and has made available to you what is necessary for your existence, survival, and sustenance in the best possible way.

And the God who created those who were before you, your fathers and ancestors, or the meaning of all the creatures that preceded the existence of man, from the worlds and planets, terrestrial and celestial creatures, and all kinds of land and sea creatures, who are the forerunners and the

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forerunners, and you are the essence, result, and goal of all creatures. In a hadith qudsi, it is addressed to the Holy Prophet (PBUH): "If it were not for you, the heavens would not have been created."
If it were not for you, I would not have created the heavens and the earth.
In short, listen, man seems to think that the creator and teacher of all beings, present, past, and future, is one, and that there is no like, opposite, or counterpoint to Him.

(A protest is a cancellation of a box that is being rejected.)

Since apparently "Worship your Lord" is addressed to all human beings and all are subject to the command of truth and are commanded to worship, there seems to be a problem here that if God is aware that most people do not accept and obey the commands of truth, then how could He command them to worship, when commanding a person who is certainly rebellious and disobedient is null and void, but it is not rational.

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Also, if He had not commanded the disobedient people, their sin and misfortune would have been much less, because if they were proven right in their place, they would be worthy of punishment for opposing and rebelling against the commands of God Almighty. Therefore, the Merciful and

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Merciful God, who sent prophets and revealed heavenly books through His grace, knows that the disobedient are much more numerous than the obedient, and punishment will befall them as a result of disobedience. So what grace and generosity is there towards them that would cause them to be punished?
The answer to the first objection is that ordering someone who does not accept is null and void, and the act of nullification is not worthy of a wise person. It is correct, and the disobedient and the non-disobedient are always present and known to God Almighty. However, the address, although general, is intended primarily for individuals who are in a state of acceptance and obedience and accept the commands of God. However, since there is no external distinction and all human beings appear to be equal and identical, the commands must be general and inclusive so that the argument is complete with respect to all individuals and no one can object that if God had commanded me and made me obligated, I would have obeyed and been happy, and in this regard, he may think that God Almighty's favor on him is not complete.
Answer to the second objection: Yes, the disobedient and sinful person, in addition to losing the supposed benefits that should have accrued to him as a result of specific actions and deeds, and throwing himself into the trap of animality,

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opposing and rebelling has added to his misery. However, since there is a hidden power and talent in all human beings that requires perfection and a position of perfection, but the achievement of that power through action is dependent on an external stimulus, and God's grace towards a person who has the talent for perfection is that He places at his disposal what is necessary to bring him from power

to
action and to bring him to human perfection. Otherwise, the talent in him becomes null and void and the necessary purpose is violated, and that hidden purpose, which is perfection, does not arise. And the backwardness of man and his failure to reach perfection is sometimes documented by means and matters that are beyond his control, and sometimes documented by his bad will, because although all the means of perfection and advancement were available to him, he deprived himself of them. The sending of messengers and the revelation of divine books regarding the unbeliever are also graces and are part of grace, and if it were not for them, the grace of God regarding mankind would not be complete. If God did not give instructions to all human beings and did not show them the path to happiness and well-being, the power and talent that He has placed in them would never be fully realized. Then their backwardness would be documented by him

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because the grace and generosity of God require guidance in a way that leads man to happiness and virtue.
And the one who is ungrateful for the blessing of guidance and knowingly and knowingly loses the path of guidance and walks astray, his backwardness is due to his own bad will. What concerns the education of the world and the means of his happiness is complete and complete in the education of man.
In short, since all human beings have the potential for perfection, and achieving perfection is dependent on the arrival of messengers and the revelation of divine books, so in order for the grace of existence to be complete before him, all human beings are subject to commands and prohibitions. Scholars have said that the existence of a messenger and the appointment of an Imam are a favor, and God's generosity requires such a favor to lead people away from misguidance and error to the path of guidance.

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So that you may be pious.

(What is the meaning of Lal and how can we give hope to God?)

The word "kalam" in the meaning of piety and the stages of piety has passed. What should be said is that he said, "Perhaps you will fear Allah." The scholars of the language have said that "perhaps"

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means greed and hope, but this meaning cannot be attributed to the Almighty. And wherever "perhaps" is mentioned in the Quran, it is a hope that refers to the speaker, such as the people of Pharaoh who said, "Perhaps we will follow the magic" (1), and sometimes it is a hope that refers to the listener, such as "Perhaps he will remember or fear" (2).
And that is a hope that refers to Moses (peace be upon him) and Aaron (peace be upon him) that you speak gentle and gentle words to Pharaoh and hope that perhaps he will accept.
And also in the Quran, perhaps it has been mentioned in the meaning of "when" in the story of Joseph, "Perhaps I will return to the people, so that they may know," meaning until I return, and it has also been mentioned in the meaning of "been" in Surah Shu'ara, "And you will take up works, so that you may be immortal," meaning as if you were to always know, and other than these, "Perhaps" has been mentioned in many meanings, and here, "Perhaps you may be righteous," meaning that you may worship, perhaps you may become pious and avoid evil, meaning that as a result of worship, you may be characterized by the praiseworthy quality of piety, which is a spiritual quality and a state that is realized as a result of servitude and servitude, and the truth of servitude arises from the perfection of faith, and from that determination, stability, and steadfastness in servitude are

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realized.

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(1) Perhaps we will follow the magicians. (2) Perhaps Pharaoh will remember and fear,

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And as we said in the explanation of the first verse that faith, prayer and zakat are among the characteristics and effects of the pious, it is understood that piety is not only avoiding sin and performing acts of obedience. These are considered physical actions and deeds. Piety is a spiritual virtue that arises from the perfection of faith and the perfection of righteous deeds. Rather, its rank is higher than that of false faith, because although it is an act of the heart, it is among the branches and characteristics of the pious. And the word "maybe" can be used to mean that not every act of worship performed by anyone necessarily leads to piety. If the worship is constant and accompanied by all the etiquettes and conditions and by the sincerity of intention, which is the basis of worship, then perhaps it leads to piety. As we see, many people worship but are devoid of piety. And the verse "Only Allah accepts from those who are pious" is a witness to the fact that worship performed out of piety is worthy of the nearness of Allah.

So do not make for Allah equals while you know: In its literal meaning, it is more specific than a simile,

TAFSIR MISHKAT E FATIMA ALEHASSALAM BY AYATOLLAH DR SYED AMAR HAQ NAQVI

because two things that are similar in essence and reality to each other are called equal to each other, and two things that are similar to each other, even if only in their characteristics such as color or shape or something else, are called equal to each other, then every simile is a simile, but not every simile is a simile.
And the apparent meaning of the verse is that it has commanded mankind to worship the One God and not to set up for Allah any likenesses or likenesses of idols and other things that do not see, hear or have any sense, and to abandon imaginations and not to carve up for yourselves thousands of false gods while you know that you are doing something wrong.

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They are not created and do not have the power to bestow upon you any of the blessings that the Lord of the worlds has bestowed upon you from the creation of the world, who has spread out the earth and made it our cradle and resting place, and has made the sky our roof and above our heads, and has rained down upon you blessings for the abundance and breadth of your sustenance.
The greatest sin that can be seen on the page of the universe and the record of human actions is ignorance of the God of the world, and all spiritual and social corruption springs from this source. The one who resorts to the principle of creation due to

TAFSIR MUSHAF E FATIMA ALEHA SALAAM BY AYATULLAH DR SYED MUBARAQ NAQVI

weakness, ignorance, and countless needs, carves out for himself thousands of gods through his own illusions, fantasies, and delusions, and thinks that false gods can do anything, darkening his heart and increasing his misery and depression. The greatest honor that has been bestowed upon man is indeed the recognition of the origin of existence. Those who have seen the spirit of truth and that hidden light of the world and have embraced it and faced it, never embrace stones, sticks, and lumps of nature. They always smile with hearts filled with love and joy, and are so enraptured by its beauty that the fortunes and the magnificence of the world of nature have little effect on them, because the sun of the world, the light of knowledge, has so captivated them that they no longer have any regard for themselves or for anything else.
O man, "the oppressed and ignorant," recognize your position and rank, take a step forward, and face the origin of existence with your heart and soul, and see what a vast world of soul you see.

"If you could see and stop knowing the bergamot, it would be right for you to blame Zulaykha." Then you will understand that all possibilities in relation to him are nothing more than a mirage that the Almighty considers water, rather than being his opposite, equal, or equal.

TAFSIR MUSHAF FATIMA ALEHA SALAM BY AYATOLLAH DR SYED AMMAR NAQVI

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Yes, every eye cannot bear to see the sun of the world, the rays of the light of the true existence.

Open the eyes of your heart so that you may see what is invisible .
Make that sight of your heart from others, and extend your hand of need to the house of the blind, and show your humiliation, servitude, and brokenness. Why

should you take your hand of need to God, who is merciful, generous, forgiving, and kind
? Perhaps He will open a way for you through His grace and generosity, through piety, and will charm you. Then you will be at ease in a safe and secure place. “Indeed, the pious are in a trustworthy place.”

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[Surah Al-Baqarah (2): Verses 23-24]

Hint

And if you are guilty of what We have sent down to our servants, then come to us with a similar surah, and call your witnesses before God, if you are truthful (23) Do and do not do, and fear the fire that will burn people and stones for the disbelievers (24)

TAFSIR MUSH... ...IMA ALEHA SALAM BY AYATULLAH DR SYED AMMAR HAQ NAQVI

Translation:

If you are in doubt about what We have revealed to Our servant Muhammad (peace be upon him) and you think that he has fabricated words, then bring a chapter like it and call upon witnesses from among yourselves besides Allah, if you are truthful. And if you do not bring a chapter like it and you will never be able to bring one, then fear a Fire whose fuel is the people, and the stones prepared and prepared for the disbelievers.

(Explanation of verses)

The Miracle of the Quran

After God Almighty described the condition of the hypocrites and the disbelievers and said through the creation of the heavens and the earth and the sending down of rain and the growth of the earth, the proof of the Maker, Creator and Sustainer of the world, it was brought forth as a proof of the truthfulness of the Quran and the truthfulness of the Messenger, and also in order that, with a clear reason, until the Day of Judgment, everyone will be able to understand the miracle of the Quran according to his understanding and intelligence, and that it will be an argument for all people, and that the mission and prophethood of the Holy Messenger (PBUH) will be proven, it was brought forth as a challenge and proof of the truthfulness of the Quran. And if you are in doubt about what We

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have sent down, O group of opponents, if you think that the Quran that We have sent down to Our special servant from the Holy World and made it into words and letters, from

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is not the Almighty and is the word of a human being, you too are apparently human beings like him. "I am a human being like you." Bring a surah like the Quran and ask for witnesses from yourself and those who are like you from the deniers of the Quran, and compare it with a surah of the Quran and if If a small Surah, such as Surah "Kawthar" and its likes, is the same in all its characteristics and advantages, then there is reason to deny that the Quran is the word of truth. "Our servant"

(Absolute devotion is exclusive to the Messenger of Allah)

Wherever in the Quran, the word "servant" is mentioned in connection with the prophets, it is followed by his name, such as "our servant David", "our servant Job", and the designation of absolute servitude and servitude to the Holy Prophet (PBUH) is a reference to his high status and position in the state of servitude, as if all aspects of humanity, including his physicality and spirituality, had perished in favor of servitude and servitude, and he had become a mere servant who had nothing of his own, and
this is the perfect example of "the servant and

NEST MISHKAT E FATIMA ALLHA SALAM BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

what is in his hand is for his master" .
In that the verse has a subtle hint and implication that shows that the Quran is the word of God Almighty and was revealed as a miracle, not the word of the Messenger, because it attributes servitude to the Prophet (PBUH), and the servant has nothing of himself, he and what is in his hand are the property of his master, so what he said and attributed to the truth is the word of the truth. What he speaks from desire is that it is nothing but a living revelation revealed to him. Surah Dahr, verse 3, and perhaps for
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(1) The servant and what is in his hand are the property of his master and owner.
(2) The Prophet (PBUH) does not speak from desire, it is nothing but a revelation that was revealed to him.

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So that there is no illusion, because the Prophet (PBUH) was an extraordinary person and his words were above the words of other human beings, that is why the Arabs could not say the like of his words. And in another place, say: “If mankind and jinn were to gather together to produce the like of this Qur’an, they would not produce the like of it, and if some of them were to backbite one another.” (1) Surah Al-Isra, verse 88.

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And in another place, “Or do they say: He has fabricated it?” Say: “Then produce ten forged surahs like it, and call upon those who are "You could do it without Allah if you are truthful" (2) Surah Hud, verse 13.
And the fact that until today, one thousand three hundred and seventy-six years have passed since the migration of the Holy Prophet (PBUH) and despite the intense hostility that has been and continues to be towards the religion of Islam in every era, no one has been able to compose a small Surah like it from the Quran is considered one of the miracles of the Quran because in the Arabic language, "n" means negation of eternity. And the Quranic prophecy that no one will ever be found at any time who can produce a Surah like it from the Quran is false news, and false news is another proof to prove the authenticity of the Quran.

(In what way is the Quran a miracle?)

The extraordinary nature of the Quran is not only in its eloquence and clarity of expression, but the miracle of the Quran is in countless ways, the smallest of which is that no one

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(1) Say, O Prophet, if the jinn and mankind were to gather to produce the like of the Quran, they would not be able to produce the like of it, even if they were to place copies one after the other.

TAFSIR MISHKAT FEATURES ALEHA SALAM BY AYATOLLAH D SYED AMMAR NAQVI

(2) Do they say that attributing the Quran to God is a lie and a slander? Say, "You weave together ten chapters like the Quran and seek help from whomever you wish other than God. If you are telling the truth, then the Quran is not from God."

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He can convince himself with that and complete his argument is that the testimony of all the eloquent and literati of the world and those who are experts in language is that the expression, style, arrangement of letters and combination of words of the Quran is at the highest level and the highest level of eloquence and rhetoric. As they have said, the knowledge of eloquence, rhetoric and literature had reached the highest level of perfection at that time and the Quran was revealed in the Arabic language, although they could not produce even the smallest verse like it. And with the intensity of hostility and enmity they had with the Messenger of Allah (PBUH), see how they were content with fighting, bloodshed and the captivity of their families and did not oppose the Quran. There is no doubt that if the Quran was the word of man and the Prophet (PBUH) himself had composed it, since they were also experts in language, several Qurans like the Quran They brought it and proved that the Quran was his own word and not revealed by God Almighty. If they had brought it, of course they would have tried to protect it and spread it, and it

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has survived to this day. In fact, the enemies of Islam would present it to us at any time, kill some of us, and announce it everywhere. What happened to it is unknown. There is no doubt that the Holy Prophet (PBUH) was apparently illiterate and had no teacher or tutor. He had no wealth or shelter. His father and mother were taken from him in his mother's womb. He became motherless as a child and reached adulthood under the care of his grandfather Abdul Muttalib. However, it is usually impossible for anyone to gain sufficient knowledge about the past lives of prophets and also about future events that no one knows except God. Indeed, his knowledge and wisdom were not acquired from anyone else. He is nothing but a living being, a revelation. Surah An-Najm, verse 3. Rather, he is the heart of the universe and the institution of creation, whom God has taught the path of knowledge and wisdom. It can be

said
that the truth of the Quran and the place of its revelation is the same chest of Muhammad (PBUH) and his beautiful creation. His pure chest is the same "Preserved Tablet" in which the first and last sciences were recorded and recorded by the power of the first and last sciences. This is referred to in the Almighty's statement: "Indeed, it is a noble Quran in a Book that none can touch except the

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purified." (Surah Al-Waqiah, verse 76) and that the Quran that we have in our hands is a manifestation of it, having come down from a pure source of God and having been transformed into letters and words so that human beings may hear a piece of truth and find a path to virtue and happiness.

(The miracle of the Quran is not limited to words and prophecy)

Whoever thinks and ponders a little, and finds a little knowledge of the Quranic verses and some of the secrets, meanings, knowledge, symbols, and details of the sciences and points of the Quran, will find facts that will leave his mind dumbfounded and bewildered, and he will be helpless to kneel before the commands and teachings of the Quran, and he will become submissive, and he will bow down in obedience and submit to its commands. If only the miracle and dignity of the Quran were expressed through eloquence, eloquence, and the style of speech, perhaps the dignity of the Quran would not be proven to all people. Only the Arabs, who are people of language, would understand the miracle of the Quran. The Quran is both the miracle of the Prophet (PBUH) and the instructions and the book of laws. It is the only book that is comprehensive in all its advantages, characteristics, and laws, and it must remain until the Day of Judgment. All individuals, jinn and humans, are obligated to act on the teachings of the Quran.

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(1) Indeed, that is the Noble Quran which is in the Book that is hidden (the Book that is hidden in the interpretation of the preserved tablet). None has touched that Book except those who have been purified (from formal and spiritual filth).

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The Quran is a miracle for the eloquent and the eloquent in its expression, and the wise and the philosophers are revealed to them through wisdom, the scholars reach a part of the sciences of the Quran through science and knowledge, the mystics find the way to acquire knowledge from the Quran through mysticism, the writers complete their sciences from the Quran through literature, whose subject of knowledge is history, poetry and other literary aspects, the politicians learn the way of politics of cities from the Quran, the legislators of social laws legislate based on the teachings of the Quran, the judges judge through the Quran and resolve disputes and conflicts between people. If anyone in any field, virtue, or science he is involved in compares the virtue he has understood and considered perfect with the Quran, he will find it superior and higher in the Quran, and in the manner of the Quran, he will complete his incomplete work and declare that such virtue is beyond human ability.
The Holy Quran and the Furqan Hamid, the

TAFSIR MUSHAF E FATIMA TUL ISLAM BY AYATULLAH DR SYED AMMAR NAQI NAQVI

comprehensive science and knowledge, the instruction for teaching and discipline, the way of purification and refinement, the news and events of the past nations, examples and rulings, equality and brotherhood, divine laws, political laws, the details of the secrets of monotheism, the way to achieve happiness and salvation, the truth of knowledge and faith, the duties of gatherings, teaching supplication and prayer, the way of worship and obedience, the way of reasoning and debate, the way of organizing gatherings and civilization of cities and harmonizing with the environment, hints and allusions, proverbs and metaphors, the details of the sciences of the heavenly conditions and the creation of the heavens and the earth and the upper and lower beings, the classes of angels, jinn, humans, animals, plants, inanimate objects and others, are all gathered in the Holy Quran in a miraculous manner, and perhaps for this reason it has been called the

Quran

of the Quran. If we were to bring evidence from the verses of the Quran for each of the virtues mentioned, the speech would be long, so we will have to refrain from stating it. Whoever refers to He who recites the Quran will find the benefits of the Quran according to his understanding and intelligence and what he considers to be virtue.

TAFSIR MUSHAF E FATIMA ALEHA SALAAM BY AYATOLLAH DR SYED AMJAD NAQVI

Therefore, in terms of its comprehensiveness of all sciences, wisdom, and knowledge, it is called "its Quran." In terms of its distinguishing between truth and falsehood, it is called "its divisions." In terms of its clarifying what is lawful and what is forbidden, it is called "its explanation." Any scholar who ponders the Quran a little will understand that the more the level of human knowledge and science expands, the more the points and secrets of the Quran become apparent. Yes, the religion and the law that must remain until the Day of Judgment, and all creatures are obligated to act upon it. The only thing that we have in our hands today that is both a legal book and a miracle of the Prophet is the Quran. Of course, such a book must be comprehensive of all sciences and the super-knowledge of every scholar, so that no matter how much human knowledge advances, it will surpass it in that it has found a holy book and no one will be left with a way to excuse it.
In summary, the knowledge of all the scholars of the world, the knowledge of all the scientists of the time, the politics of all the politicians of the world, the political laws and regulations, and what causes the progress and sovereignty of mankind, all of them are derived from the Holy Quran and the law of Muhammad (PBUH).
As we see, all the Islamic sects and branches adhere to the Quran in the truthfulness of their religion and path and bring witnesses to it.

JAFRI MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH D SYED AMIR HAQ NAQVI

Although the religion and path of most of them are false, the purpose of the comprehensiveness of the Quran is that everyone can take refuge in the Quran. Ultimately, they interpret and interpret the verses of Mutashabihat,

which
are beyond the scope of the small human mind and are related to the ones who are firmly rooted in science, and adapt them to their own false religion and path.
Such a comprehensive book was not found in the Arabian Peninsula among the barbaric, idolatrous, arrogant, jealous, bloodthirsty people who had no sense of humanity, nor did they know the laws of civilization and ethnicity, despite all the secrets, mysteries, scientific details, and mystical points that the wise men of the world and the great scientists kneel before and confess that the creation of words is beyond the capacity of man, that it is itself considered one of the highest miracles, and it is because of this miracle of the Quran that even those who, out of fanaticism, do not acknowledge the prophethood of the "Seal of the Prophets," introduce him as a wise and extraordinary person and one of the great figures of the world.

(The Quran tells about the past and the future)

TAFSIR NUSHAT E FATIMA ALEHA SALAM BY ATAULLAH DR SYED AMMAR HAQI NAQVI

News from the past, such as the stories of the prophets, the events of the followers and opponents, what happened as a result of their opposition, and the punishment and disasters that befell them for disobeying, so that it may both be a miracle for the person who was "unlettered" and uneducated, and an advice and threat for others to fear the punishment and the coming of calamity and not disobey.
And the history of the prophets and non-messengers of the unseen news is telak min anbaa al-ghaib al-Nuhiha, but we are the ones who teach you, and there is no qumuk min before this" 1" Surah Hud, verse 49, and after the story of Yusuf, telak min anbaa Al-Ghayb-e Nuhiyyah-e-Ilik wa ma kunt ladayhem iz ajjamuwa amrahum wa hum yamkuroon" 2" Surah Yusuf verse 102
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(1) That the stories of news are from the unseen which We revealed to you in the form of revelation, and neither you nor your people had any knowledge of it before. did not have [.....]
(2) That it is a story of the unseen news that was revealed to you and when Joseph's brothers

and gives news of the future, such as the news that the Romans would be victorious after they had been defeated and defeated, "The Romans were victorious in the lowest part of the earth, and after

TAFSIR MUSHAF E FATIMA ALEYA SALAM BY AYATULLAH DR SYED AMMAR HAQ NAQVI

their victory they will be victorious in a few years" (1) Surah Ar-Rum verse 2, and also God informed His Noble Messenger when his Holiness had migrated from Mecca to Medina that you would soon return to Mecca and enter the Sacred Mosque. Indeed, He who has enjoined upon you the Quran will bring you back to a place of remembrance (2) Surah Al-Qasas verse 85, and also the reference to the future. The Quran contains the Almighty's saying: "Indeed, We have sent down the Reminder, and indeed, We are its guardians" (3) Surah Al-Hijr, verse 9, and many other verses that are good news for the believers and a threat and rebuke for the disbelievers, both in this world and the Hereafter. In this world, like the Almighty's saying: "And Allah has promised those of you who believe and do righteous deeds that He will make them successors in the earth" (4) Surah An-Nur, verse 55, Say: "He is Able to send upon you a punishment from above you" (5) Surah An-An'am, verse 65, and also in the Hereafter, like all the verses that refer to Paradise and Hell and the promise and threat that the Holy Quran mentions that all of these are news of the unseen.

They gathered about Joseph (AS) how could they plot against him, you were not with them. (1) The Romans were defeated because they were close and they would soon be victorious after being defeated.

TAFSIR MUSHAF E FATIMA (AS) BY AYATOLLAH SYED AMMAR NAQVI

(2) O Prophet, He Who sent down the Quran to you will surely return you to your first place, Mecca.
(3) We have sent down the Quran, and We will preserve it.
(4) Allah has promised those who believe and do righteous deeds that He will surely make them successors and kings in the earth.
(5) O Prophet, say to the believers that Allah has the power to send down a punishment from above you.

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(The style and context of the Quran is clear and concise, no differences are seen in it)

Another miracle of the Quran, which commands reflection, is that no differences are found in it. “Will they not reflect on the Quran? If it were from other than Allah, they would have found in it many differences.” (Surah An-Nisa, verse 81)
It is obvious that material creation and physical beings are constantly changing and evolving, and man is in different states. In fact, no being in the world of creation and corruption is ever the same. People of industry first come up with an imperfect invention, then deal with its shortcomings. People of language say words, then realize that they have said something wrong. People of pen write things, then correct the mistakes after consulting them. Jurists give opinions on many jurisprudential

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matters. Then they realize their mistake, change the fatwa and give a different opinion than before. Sometimes different fatwas are seen in the same treatise. There is a great deal of difference in the opinions and methods of the authors and editors of newspapers. There is also a great deal of difference in the opinions and methods of the legislators and heads of state. Rather, each of us, in whatever work or profession we are in, does not remain the same in our actions. If we compare the beginning of the action with the end of it, we will understand how much difference in opinions and tastes has been made. However, the Holy Quran, although it was gradually and piecemeal over a period of twenty-three years

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(1) Why do you not reflect on the Quran? If the Quran were from other than God, you would certainly find in it much disagreement.

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And verse by verse was revealed, and each verse was revealed in a specific case and regarding a specific topic, in Mecca, in Medina, on a journey, in the city, and although it has completely covered the entire chain of all aspects of human life, from what concerns natural and spiritual matters to the social and individual affairs of each individual, so that whoever places the Holy Book before him and bases his individual and social life plan on its

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instructions and teachings, his steps will never slip from the path of humanity and virtue. However, as you see, there is not the slightest discrepancy in it, neither in knowledge, nor in civil and social laws, nor in the rules and methods of worship, nor in the way of socializing and dealings, and all its verses and sentences are arranged in terms of words, style, and order, and are based on the level of eloquence and rhetoric, and no contradiction is seen in its meaning, and none of the scholars and people of meaning can make any mistakes in it. And if you see that some of the enemies of the Quran have criticized some verses or some of its contents, if you reflect on it a little, you will understand that their criticism is due to their lack of understanding and reflection on the Quran. The Quran is the interpreter of some of it, and the other is the one. The knowledge of the Quran must be learned from the Quran. Human understanding is incomplete and ignorance of knowledge shows how a person can understand the secrets and truths of the Quran unless he resorts to the Quran itself, collects the Quranic verses together, and reflects on them. Perhaps he will be granted a little of the Quranic knowledge from the blessings and illumination of the Quran.

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(Objection and response)

How can the eloquence, order, and composition of sentences be considered extraordinary when the arrangement of words and letters themselves is a normal matter and a human invention? When the arrangement of letters and words is a human invention, of course, the combination of letters and their sentence structure is also considered a human invention, because the combination and order of words are considered complications and are a branch of the principle of arrangement. When the subject of speech is a human invention, the complications are also human invention. And the answer to such problems, as some scholars of interpretation have said, can be found in the Quran itself, in the words of Allah Almighty: “Will they not reflect on the Quran? If it were from other than Allah, they would have found in it many differences” (Surah An-Nisa, verse 81). This is the same lack of differences in order, style, and compositional form with the emergence of meanings and other things, which is related to the perfections of speech, as mentioned above, which is beyond the scope of human power. And the fact that humans have devised individual words that they can combine and combine in addressing and presenting what is in the mind in a way that enables them to understand their purpose and meaning is not inconsistent with the fact that in the compositional form, the speech is so organized, ordered, and in the correct style that it reaches the

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level of a miracle and is beyond the power of humans.
There is no doubt that wherever beauty and elegance are seen or original works are created, it is on the basis of its synthetic form. The materials alone have no effect. Wherever beauty and elegance are seen, its origin is the proportion of the parts and characteristics that are made from its synthetic form. Likewise, all potions and medicines, indeed all the crafts and inventions of human hands are made from its synthetic form, not the material. The material,

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is the same everywhere. The main effects are the condition of its composition, and letters and words are the same materials of speech. The purpose of the art of speech is to arrange and combine letters in a novel way so that the intended meanings are well understood from them. And if the words are well combined and the speaker is also knowledgeable in all respects and is knowledgeable in what takes humanity from imperfection to perfection, and is also able to incorporate meanings into words in a way that is easy for everyone to understand and also that there does not seem to be any difference between its contents, then of course such a book and speech, even though all its advantages and characteristics are beyond the scope of human

IFSIR MOSHE E FATIMA ALI HA SLAM BY AYATOLLAH DR SYED AMIR HAQ NAQVI

power.
Because human power is limited to a certain extent, it is not possible to encompass all aspects of a matter based on the powers of humanity. For example, a person may be a linguist or a linguist, but in the position of speaking, he may not be able to combine words correctly so that the correct meaning is understood. Sometimes a person knows the position of letters and words well and can combine letters well, but he does not have enough knowledge to present it through words. Sometimes, although he knows words and can compose letters together in such a way that the meaning is understood and he also has a little knowledge to present it through words, he does not have the skill in expression and clarity in speech to make his content and purpose adequately understood by the listener.
It also happens that a person proposes things and thinks he has found the truth, then realizes that he has made a mistake and turns back. One of the miracles of the Quran is the lack of differences in the state, style, and manner of the words, the foundations, principles, knowledge, rulings, laws, and teachings of the Quran, all of which are related to each other in a way that clearly shows that such a book is from the world.

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The supernatural has descended to be a guide and

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guide for mankind, to prevent them from going astray and to lead them to happiness and virtue. Is it possible for a natural man, through his imperfect understanding, to encompass all the advantages and characteristics of mankind and what is involved in their "emergence and advancement" and their progression through the stages of perfection and ascension, and to make them understand through miraculous words whose order and method are beyond human comprehension, and to announce the message to all people and say, "This is My path, straight, so follow it, and do not follow the paths, lest He separate you from His path" (1) Surah An'am, verse 154, and to establish laws that if all the legislators and politicians of the world were to gather together, they would not be able to establish even the smallest of His laws? It is impossible.

And it is not that we say that the entire Quran as a whole is a miracle, but rather that each verse is a separate miracle. It is that in this very verse, as a challenge, he uses a surah from the Quran as a counterpoint, saying, "If you doubt that the Quran is the word of God, then bring a surah like the surahs of the Quran."

If you do not act and you will not act, then fear the Fire whose fuel is humans and stones. Explanation: When you are unable to produce even a single Surah from the Quran, there will be no excuse left

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for you, and the proof from God will be over for you, because you have understood that the Quran is not the word of man, but that it was revealed from the supernatural realm. Therefore, you must

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(1) That it is My direct path and method, so you must follow it and walk on this direct path and not follow other paths, for if you walk other than My path, you will be separated from the path of truth and reality.

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Do not oppose and fear and beware of a Fire whose fuel is yourselves and stones, prepared and prepared for those who disbelieve.

(Descriptions of Hellfire)

Literally, fuel is firewood that has been prepared for lighting a fire. In Majma' al-Bayan, Tabarsi says, "Allati al-Qooduhah," meaning that firewood is the fire of people and stones, and hajjarah is the plural of hajjar, meaning stone. Some have said that hajjarah is a matchstick because its fire is very intense.

Ibn Mas’ud and Ibn Abbas said that the meaning of the stone is stones that have been turned into idols, such as the Almighty’s saying: “Indeed, you and what you worship besides Allah are like stones of Hell” (1) Surah Al-Anbiya, verse 98. Another said that the comparison of stones is evidence of the

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greatness and greatness of the fire of Hell, whose fire is made of stones. Another said that the meaning of the verse is that the bodies of the people of Hell will remain in the fire like stones, and this is confirmed by the Almighty's saying: "Whenever their skins ripen, We change them into skins other than theirs, that they may taste the punishment" (2) Surah An-Nisa, verse 59. Sadr Al-Mut'al-Hin has a saying here that I will briefly translate as follows: The distinction of the fire of Hell from other fires is that they will be able to taste the punishment. It is: 1- That fire is of the Hereafter, not of this world, and it cannot be perceived by these senses except when it changes from its origin to the state of the Day of Judgment, then that fire can be seen with certainty

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(1) Indeed, you and what you worship besides Allah are the fuel for the burning of Hell. (2) Whenever their skins are melted, We will change them into other skins so that they may taste the punishment.

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: As scholars now observe that fire, they see it "with the knowledge of certainty" and bear witness that the meaning is the saying of God Almighty: "If you knew the knowledge of certainty, you would see Hell, then you would see it with the eye of certainty." (1) Surah At-Takathur, verse 9.

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2- It is a fire that is located in the depths of things and spreads outward from the inside, while the rest of the fires first take hold outwardly and then penetrate inwardly from the outside.
3- It is a fire that is produced from evil deeds and following desires, not from wood, charcoal, or anything else. Repentance is like water that is poured on fire and extinguishes it. Perhaps this is what the Almighty God says: “Whenever the fire subsides from their appearance, it spreads rapidly” (2) Surah Bani Israel, verse 99, meaning a fire that dominates their inner selves and spreads to their appearance.
Perhaps the meaning is that whenever the fire subsides from their appearance and they feel somewhat relieved in terms of their bodies, God will make them think about their own state and their future and regret their actions. How did we deprive ourselves of happiness? If we had done good deeds, how happy and good would we have been in the end and would have reached high levels with complete grace. The spiritual punishment that results from disobedience is much more severe than physical punishment.
4- It is a fire that penetrates the heart, as Allah says: The fire of Allah, kindled, which seeks out the beneficial things. (3) Surah Hamzah, verse 6
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(1) That is so. If they knew with certainty, they would see Hell, and after that, they would see it

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with clear eyes.
(2) Whenever the fire weakens, Allah increases its intensity.
(3) The fire of Allah, which is kindled, is a fire that penetrates and makes the heart and mind of a person aware. [.....]

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But the fire of this world does not spread to the heart; it burns the body itself.
And the fire of the hereafter is of two types: the fire of Hell, and the fire of Allah. The fire of Allah is much more intense in its heat and burning than the fire of Hell, which spreads in the hearts of the hypocrites, the disbelievers, and those who are veiled from the Almighty, because they had the ability to elevate themselves to high degrees and deprived themselves. Their deprivation is a fire that penetrates their hearts. The fire of Hell is that fire that sparks from following the desires of the flesh and burns the skin of the body. This is referred to in the verse where it says: “Whenever their skins ripen, We change them into skins other than theirs, that they may taste the punishment.” (Surah An-Nisa, verse 59)
5- The fire of this world is almost one type, there is not much difference between its types, but the fire of Hell has seven levels, corresponding to the number of five human senses, plus illusion and fantasy. And the gates of Paradise are eight,

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corresponding to the number of nine senses. In addition to the heart, which unfortunately has closed the door of reason to most people. And the divine mystic says that the people of the signs and the companions of the glad tidings have said in explanation of the verse, "And their fuel is people and stones," that what is meant by people are people who have forgotten the covenant and agreement that God made with them on the day of "the sixth day," and "We had already made a covenant with Adam before, but We forgot, and We found no determination in him." Surah Taha, verse 114, and what is meant by stones is gold and silver and other minerals and plants and animals and whatever man desires and that which he desires and which is in accordance with his desires.

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(1) Whenever it is melted, We will change the skins of the disbelievers into other skins until they taste the punishment.
(2) And indeed, We had made a covenant with Adam before, but he forgot Our covenant, and We found no firmness in it.

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It is possible that the meaning of “banas” is man’s egoism and conceit, that is, his selfhood as long as he does not see himself as mortal in the truth and considers himself an independent thing, and the meaning of “hijrah” is his body, which is made up

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of hard parts such as bones and nails, etc. Here there are two types of punishment: spiritual punishment that occurs on his soul, which occurs as a result of ignorance and hardness of the soul, as it is elsewhere. Then your hearts became hard after that, so it is like the hijrah (stone)" (1) Surah Al-Baqarah, verse 22, and the other physical punishment that occurs on the body as a result of opposition. (End) Prepared for the disbelievers

Do heaven and hell exist now or will they exist later?

There is much debate among scholars here. Some commentators and theologians believe that it will be present on the Day of Judgment and on the Promised Day, and that there is currently no heaven or hell, and some others say that heaven and hell are currently present and absent from our view, and each cites verses and reports to prove their point.
We can use this verse to show that heaven and hell exist, as it says here, "It was prepared" in the past tense, meaning it was prepared, and elsewhere, "And indeed, hell is a circle around the disbelievers" (2). And many other verses also say about heaven and hell, such as:
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1) So their hearts hardened after that, so their hearts became like stones.
(2) And indeed, hell is a circle around the

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disbelievers, meaning it encompasses the disbelievers.

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It turns out that heaven and hell exist, not after they come into existence. The question of where in the universe they exist, assuming they exist, is irrelevant because the divine worlds and creatures are infinite. There are so many beings and worlds that exist in the infinite universe that we are unaware of. Our situation is that the universe is like that worm that lives in the middle of an apple, and he thinks that the universe of existence is the same space in the apple that he lives in, and it never occurs to his imagination that perhaps there are other worlds that do not occur to my small mind.
However, it is perhaps certain that when we consider the worlds of existence in terms of rank and order, Paradise is at the highest level and above the world, and Hell is at the bottom. God says in the Quran: "We have created man in the best of stature, then We returned him to the lowest of the low."
To clarify that Paradise and Hell exist, two established principles must be considered and carefully considered. The first is that from this verse, “And its fuel is people,” and other verses such as the verse after “Whenever they are provided for,” and the verse before “It is

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prepared," and the verse "O you who believe, strengthen yourselves and your families with fire," and its fuel is people and stones," Surah Al-Baqarah, verse 22, and others, it becomes clear that the fire of Hell is man himself, meaning man is the material of the fire of Hell, and according to the justifications that have been given, it could be idols carved from stone or the human body, and perhaps the intention is the heart of the disbeliever, which is harder than stone. And since the meaning of what he said, "Man and stone," is a reference to a stone on man, a reference to a stone on man. Commentary

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(1) It is addressed to the believers, "O you who have believed, protect yourselves and your families from a fire whose fuel is people and stones."

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It becomes a man who is like a stone. The second principle has been proven in its place that the worlds are in line with each other. Every being has a place and rank in us above itself, whose relationship to us above is the relationship of the body to the soul, or the relationship of matter to the form and consistency of the higher being, which flourishes and appears in the light of its existence, and the higher being is like the soul and spirit to the body, which is the consistency of the body to the soul and spirit.

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After proving that there are two certain principles, we say that the world of the Hereafter is throughout the world of this world and that we are above it and its actuality. Rather, the world of this world is nothing more than an appearance and manifestation of the world of the Hereafter. What is here is its essence and reality in the world of the Hereafter, rather, the Hereafter is its entirety and more. As it is narrated from the Messenger of Allah (PBUH) that in describing Hell, he said, "The fire that you see in this world is a part of seventy parts of the fire of Hell." And in another hadith, it is stated that they washed a part of the fire of Hell seventy times until they were born.
So the material of Hell, which is man himself, exists in the world of this world, because “fuel” in the verse “and fuel for people” refers to firewood that is prepared and prepared for fire, and firewood is the material of fire before it catches fire, and the material of every thing is a part and parcel of that thing, because everything is established by matter and form. Therefore, by this token, Paradise and Hell also exist in this world. The material of Hell is the disbelievers and the transgressors, and the material of Paradise is the pious and the righteous.
And considering that the emergence and manifestation of hell and heaven are in the world of the hereafter, and we said that the world of the hereafter is in relation to the world like the soul is in relation to the body or like the form is in relation

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to the rest, that what is in the hereafter is an example and manifestation in that the world of the world has it and what

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here is the essence and truth and all of it there, it becomes clear that the actuality and existence of heaven and hell is in the world of the hereafter, and the disbeliever believes that the origin of the world is potentially in hell, not actually, but hell is surrounding them, and this is the state of the people of heaven.
After the statements are clear that heaven and hell are realized according to matter and form, because the world of the hereafter is above the world and the substance, that the world of smell, and that the world of appearance is a sample of it, and the witness to that is the saying of the Almighty: "And indeed, hell is surrounded by the disbelievers" in Surah At-Tawbah, verse 49, which is a circle other than the circle, and the hell that surrounds the disbelievers is the same hell in the hereafter that the disbelievers are surrounded by in the world and is their present form in the hereafter. Therefore, the hell in the hereafter that surrounds the disbelievers must exist in a present sense, otherwise the circle will not be true.
So in one place it says, "People are the fuel of Hell," meaning they are the material of Hell, and in another place it says, "Hell surrounds them and

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they disbelieve," meaning Hell is above them and they are under it and in its light. And also in the next verse, it tells the story of the people of Paradise, "This is He Who provided for us before," meaning that He is the one who was prepared for us before. From all of them, it becomes clear that Paradise and Hell exist, but as long as we are in the world, its path is closed to us, and we cannot fully see it until we die, which is like a match for the people of Hell, the fire of Hell that is ignited by the evil deeds that they have prepared in their souls.

See how the spirit of truth, the essence of spirituality, and the secrets of creation are revealed through the miraculous words of the Quran.

In the previous pages, we said that every verse of the Quran is a separate miracle.

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To prove that the Glorious Quran is the word of God and has come down from the realm of "the supernatural", now we say that every sentence of the Quran, or rather, every word of it, is a separate miracle that is itself a true judge of its own truthfulness.

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[Surah Al-Baqarah (2): Verse 25]

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Hint

And give good tidings to those who believe and do righteous deeds that they will have gardens beneath which rivers flow. Whenever they are provided with fruit from it as a provision, they will say, "This is what we were provided with before." And they will be given the like of it, and they will have therein purified spouses, and they will abide therein forever. (25)

Translation:

It is addressed to the Holy Prophet (PBUH) to give good news to those who believe and do good deeds that for them are gardens in which are all kinds of delicious blessings, and from under their trees or pavilions flows delicious, clear water. Whenever they are provided with fruit from it, they say, "This is the same fruit that we were provided with before in the world." And the believers are given what Allah has provided for them as similar to these fruits of the world, and for them are spouses who are pure from impurity, while the people of Paradise will abide in Paradise forever.

MUSHAF FATIMA AL-ZAHRA SHARAB AYATOLLAH DR SYED AMMAR NAQVI (MQM)

(Explanation of verses)

What is the gospel and who are the believers?

And glad tidings: Good news is news that affects a person and its effect is visible on the face. If the news is joyful, surprise appears on the face, and if

it is sad, a frown appears on the face. "1" And good news in Arabic is said for both good and bad news. The Almighty says

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(1) When a person is happy, the blood spreads in his body, which is why he finds joy, just as when a withered plant is watered, its parts open up and surprise appears in it. On the contrary, when sad news arrives, the blood collects in his body and contracts.

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And when one of them was given the good news of a female, his face turned black and he was a strong man. "1" Surah An-Nahl, verse 60.
And those who believed. Faith is derived from security and safety. Someone whose heart is assured of faith and no doubt remains in his heart, and no contrary belief, undesirable behavior, or any defect in his faith and beliefs is found. Such a person is called a believer. Confession with the tongue and the actions of the Blessed One are the revealers of faith in the heart, or he is in the complete stage of faith, because the seat of faith is the human heart. And do good deeds. It is a turn towards the believers. According to the rule of Arabic, there is a difference between the turned towards and the turned against, meaning that both cannot be the same.
From here it can be understood that righteous

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deeds are not part of faith and that it is stated in the hadith that “Faith is belief in the heart, confession on the tongue and righteous deeds.” Based on this hadith, some have said that righteous deeds are part of faith. We may say that verbal confession is a revelation of faith, meaning that without confession on the tongue, the effects of faith cannot be imposed on the believer. Therefore, confession on the tongue is the realizer of outward faith, not the realizer of the essence of faith. And righteous deeds are part of the perfection of faith, and perfect faith is that which is combined with righteous deeds.
And with this statement, it is concluded between the apparent verses that repeatedly refer to righteous deeds as faith and between the hadith that apparently makes righteous deeds part of faith. Therefore, the conclusion between the rule and the hadith is that it is said that the principle
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(1) When a polytheist is given the good news that she has given birth to a daughter, her face becomes dark and she becomes angry.

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Faith is the same as dogmatic belief, and the verbal confession is the discoverer of Him and the researcher of His external effects, and righteous action is the result of and emanates from the perfection of faith, and if it is seen somewhere that

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the words "turned" and "turned" are used in the same sense, such as when it is said, "Zaid gave to whomever he wanted with his right and left hands," which means that the words "turned" and "turned" are used in the same sense, which is contrary to appearances and is permissible, and should be mentioned with a proof.
Yes, perfect faith cannot be separated from righteous action, meaning an action that is worthy of the court of Allah and worthy of the presence of the Eternal, that is, an action that is done with sincerity of intention and under the guidance of the divine representatives from His prophets and messengers, without the will and opinion of the doer and his good judgment having any influence on the action.
And as some have said, faith is like a foundation and a pillar, and righteous deeds are like a building and a roof that is placed on it, without which the building is not complete. The stronger the faith, the more good deeds will appear and manifest. And a person who has no righteous deeds will be known to either have no faith or belief in the sacred things of Islam at all, or if he has weak faith, he is at risk of annihilation and decline.
In other words, human perfection lies in two powers. One is the power of reason and the other is the power of motivation and action. The first is called by the wise "theoretical reason" and the second is called "practical reason". Theoretical

TAFSIR MISHKAT E FATIMA LE ISLAM BY AYATOLLAH DR SYED AMIR HAQ NAQVI

reason is the application of theoretical power in acquiring knowledge based on rational arguments, and practical reason is good morals and worthy actions that are issued based on correct faith. When the two are combined, a person becomes worthy of divine mercy and infinite rewards. The actions of theoretical power without the stimulation of practical power do not bear fruit and the desired result is not achieved

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The power of motivation and the actions of practical power without the actions of theoretical power are also like a piece of paper that is dipped in water, it does not settle and does not have any effect. This is why scientists have said, "Knowledge without action is like a tree without fruit," which they have likened knowledge without action to a tree that does not bear fruit, and action without knowledge is like a building without a pillar that It is not feasible at all.
The verse says, "O Prophet, give good tidings to those who have used the two powers that God has given them and have worked hard, and have brought them from inactivity to action and from power to action, and have become worthy of divine mercy through faith and action." Such blessings have been prepared for them, and the highest blessings are that the people of Paradise will always be eternal in Paradise, and there is no way

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for them to die or perish. After the blessings of Paradise that He has promised the believers, He said, "
And therein they will be eternal." It is obvious that a pleasure that is not permanent is not complete, but a pleasure that is tinged with fear of nothingness and decay cannot truly be called pleasure. The Arab poet said, " The greatest

sorrow for me is in a pleasure whose owner is certain of its transitory nature." And just as the highest pleasures of the people of Paradise are their eternal bliss in Paradise, the highest punishment for the people of Hell is their eternal bliss in Hell, which they are also threatened with. He made them go to Hell. Whenever they were provided with a fruit from it as sustenance, they said: This is the one that we were provided with before. In the interpretation of Majma’ al-Bayan, several possibilities are given here:
1- The fruits of Paradise, whenever one of them is plucked, it immediately grows like that

, so the matter becomes unclear for the people of Paradise and they think that it is the first one. (Abi Ubaydah and Yahya ibn Kathir) 2- That it is the one that we were provided with before in the world. (Ibn Abbas and Ibn Mas’ud) 4- It is like the same as

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what they were previously provided with, even though they know that it is not theirs, but it is similar to it in taste, color, smell, goodness and purity (hasan and wasil). Sheikh Abu Ja'far said: The best of the sayings is the words of Ibn Abbas. Tabarsi says in explaining the verse that in destiny it is like what was in the world, not the same thing, because how can something that was in the world be destroyed and be the same? It is like someone describing a food and someone else saying that the food is the same food that is prepared in our house. (End) Perhaps the meaning of "this is what we were provided with before" is that it is the same that was prepared and prepared for us before and when we were in the world, and that is another reason that Paradise and Hell each exist in their own consciousness.
And in another way, as mentioned before, since the worlds are in each other's length, that is, each level is a manifestation and examples of the level above it, and each level above is comprehensive and contains the level below it, then it may be said that what exists in the world of the Day of Judgment is specifically present in the world of the Day of Judgment, that is, the world of this world is included in the world of the Day of Judgment, and the world of the Day of Judgment surrounds the world of the world. Indeed, Hell is surrounded by the disbelievers. However, what is there here is nothing more than a manifestation of it, because

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the world of the Day of Judgment is a world of gathering, as it is stated in the Quran: “On the Day He will gather you for the Day of Gathering,” Surah At-Taghabun, verse 9, meaning, “The Day of Judgment is the Day of Gathering. ”

Page: 191 And the last stage is the human journey and the ultimate human perfection. It is when every individual reaches the highest degree of perfection, either in happiness or misery. Every deed that the world has done and what he has acquired will be presented to him. He will say, "This Book does not leave anything small or big except that it is recorded elsewhere. And they will find what they did present to them." From the verses, it is clear that everything a person has done and stored in his soul, and everything he has seen, heard and tasted will be presented to him in its entirety on the Day of Resurrection. And also from the appearance of this verse, which indicates that it is exactly the same as our sustenance before, it follows that what is here is in fact its essence manifest there and has been established and proven in its place, so that we should carry the word outward as much as possible and it is not permissible to carry it outward without necessity. If it is said that what was the sustenance of man in this world, including food and drink, etc., is certainly destroyed when the trumpet of Israfil is blown, then according to the "refusal to return the

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destroyed", it is impossible for it to return. We answer that the human elemental body is also considered to be from this world and the death of its parts is an event that will occur among all the nations of the world, although it is one of the pillars of the Islamic religion, but rather an event that will occur among all the nations of the world, and man will enter the Day of Judgment with this material elemental body, and we consider the deniers to be outside the ranks of Muslims. So what you said about the body and the quality of its return is also said here, and if we want to get into a series, the series of words will be long and outside the context of a book, its place and place of discussion are theological books, and for a thoughtful, wise person, as we said, the worlds are one after the other, and each higher level surrounds and encompasses the lower levels, and the level of the world of the Hereafter is above the world of the world. To some extent, it becomes clear how the beings of the world of the Hereafter appear in the world of the Hereafter, although their time of existence has expired, because the appearance of the world of the Hereafter is after the expiration of the world of the world. "If there is anyone in the house, one word is enough." And they will find similar fruits of Paradise, similar in color but different in taste. (Ibn Abbas) And they will have purified couples in them Some commentators say that the meaning is "Hoor al-Ayn", and many

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commentators say that the meaning is the women of the world who have been purified from physical and moral impurities. The second opinion is better and more appropriate because it is related to marriages that the spouses are of the same sex, and the Hoor al-Ayn are not of the human sex. Page: 193

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[Surah Al-Baqarah (2): Verse 26]

Hint

Indeed, Allah does not want to strike our parables instead, but what about those who believe, then they will know that the truth is from their Lord. Those who are disbelievers say, "We are the will of Allah. Thus, for example, many will go astray, and a Jew will go astray for many, and we will go astray except for transgressors." (26)

Translation:

Indeed, Allah is not ashamed to set forth for you an example, such as a mosquito or something larger than it. But those who believe in the Book of Allah know that the examples are the truth from their Lord. But those who disbelieve, out of stubbornness and denial or through mockery and ridicule, say, "What does Allah intend by these examples? He will mislead many people by these examples and guide many people." And none will be misled by these examples except those who are transgressors and have wasted their lives in transgression, and their hearts have become rusty, so that they do not heed the words of truth.

Explanation of verses

Hint

Indeed, Allah does not save you

(What does modesty towards God mean?)

Modesty in the literal sense is from the category of passivity and is considered one of the soul's attributes. Modesty arises at the time of contraction and breaking of the soul and is realized in a place where a shameful and shameful act is committed by a person. Modesty in this sense is not permissible with regard to the Almighty God, because He is pure and free from possible attributes. Therefore, it can be said that they say that God does not feel modesty (the subject is negative with the subject). That is, since God is

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pure and free from possible attributes,

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subject of modesty, which is contraction and breaking of the soul, has no meaning in relation to Him. Therefore, perhaps the meaning here of "not being modest" that he does not feel modesty is that the subject of modesty, which is contraction of the soul, is not in him at all and such an attribute is not found in him.
Modesty is considered one of the good qualities and characteristics of a human being and is the middle ground between (impudence and shamelessness and between shyness in other cases).
And that in some narrations from the pure Imams (a.s.)
1 "Indeed, your Lord is Ever-Living" (the narration is attributed to Salman Farsi) or in another place he said, "Indeed, Allah is not shy" (2)
They have given some explanations for it:
1- The meaning is that which is related to modesty, such as refraining and abstaining from action. Allah is modest, meaning He does not refrain from action.
2- There is no deterrent or obstacle in action.
3- He does not abandon action, as modesty in a person causes him to abandon action.
4- He is not afraid, because modesty also means shyness and fear.

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To give an example that is not a substitute. The purpose of an example is to clarify the meaning and to make the matter understandable in a tangible form so that the intellect can find the help and the way to the intended meaning. Because the human intellect, as long as it is attached to the body, does not have such a power that the soul can understand the meaning and truths without interference and imagination. That is why in the Divine Book and also in the words of the wise and the learned, the soul has cast the meanings in the form of an example so that the tangible can follow ----------
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1) Indeed, your Lord is modest and generous. (2) Indeed, God is modest.

Page: 195 And the above is perhaps a reference to the fact that no one should think that comparing and making comparisons between these lowly things is not worthy of the divine status and greatness, and that it should be known that His greatness is the same for the small and the great, the high and the low and the noble, all under the sphere of His greatness and are watered by the stream of His mercy. Rather, if you look closely, you will see that all beings are connected to each other from the high and the low like links in a chain, and all are subject to Him, and are so intertwined and related, and they join hands and

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perform their duties that it is as if they form a single unit, that is, they have all become one and have participated in the service. And in the case of giving examples, one should observe the example and give an example in accordance with the matter that is intended to be explained. The greatness or smallness of what is being given by that example has no bearing on it. And perhaps the purpose of mentioning the mosquito is to point out the greatness and subtleties of craftsmanship and the subtleties and wisdom that were used in the creation of this tiny mosquito.

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It is narrated from Sadiq Al-Muhammad (PBUH) that Allah has given the example of a mosquito because the mosquito, due to its small size, has made its creation equal to an elephant and has made it an example of a mosquito to warn the believers to look at the subtleties of His creation and the wonders of His creation, as He has said: “Do you not look at the camel, how it is created?” Surah Ghashiyyah, verse 17.

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(1) Do you not look at the creation of the camel, how it is created? (And see the signs of power and subtleties of Allah in the creation of the camel.)

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As for those who believe, they know that it is the truth from their Lord. Those who have believed and have confirmed the word of God and know that miraculous words have been revealed from the mine of revelation, and their hearts have been emptied of arrogance, conceit, and envy, and their souls and spirits have become a place where the light of knowledge shines. It becomes clear and evident to them that the examples are clear and true and have been revealed from their Lord. And as for those who disbelieve, they say, "What did Allah intend by this parable?" Those who disbelieved and covered the light of faith with the veil of disbelief, blinded their eyes that saw the truth, and deafened their ears that were ready to listen to the words of truth, say, out of ignorance or mockery, "What did Allah intend by parables?"

(It is in the context of the revelation of the verse of speech)

1- When those two verses were revealed before their similes, like the simile of the one who kindled a fire, and a verse after it, like a hailstone from the sky, the hypocrites said, "It is too late for God to give similes." To refute their claim, He said, "God is not ashamed to give similes, even if they are greater than them."
2- The hypocrites, due to their lack of understanding, thought that God should not give such similes because similes are related to a

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particular matter and are dependent on particular instruments and feelings. Perhaps they had heard from some ignorant philosophers who consider themselves philosophers and have no knowledge of philosophy that God's knowledge pertains to the whole and not to the details. That is why they denied it and said, "God, these are parables."
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(1) Interpretation: We will not repeat the two verses that have already been mentioned.

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does not bring them into contempt, and God, in order to refute their corrupt belief, states that knowledge of the truth of the parables that have come in the divine word and in the form of revelation and inspiration is not possible except for someone who believes in God and His verses and recognizes the Quran that He has revealed to His Messenger, and knows that the ignorant, arrogant person is in error and misguidance.
3- When the verse, "O mankind, a parable is set forth, so listen to it. Indeed, those whom you call upon besides Allah will not create flies." (1) They heard Surah Al-Hajj verse 72, which likened idols to flies and their worship to the house of a spider. At that time, the Jews said, "What is the greatness and status of flies and spiders that Allah has set forth as parables, and to refute them, the verse

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was revealed. He misleads many with it and guides many with it. "

(How can one attribute misleading to God?)

Misguidance literally means to deviate and transgress from the straight and correct path, and its opposite is guidance, which means to find the way and walk on the right path. In the Holy Book, Allah says, “Whoever is guided, he is guided only for himself, and whoever goes astray, he only leads astray on it.” (2) Surah Yunus, verse 108. Whoever transgresses from the straight path, whether intentionally or unintentionally or out of ignorance, has deviated from the right path and is in the valley of error and

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(1) It is addressed to human beings, saying, “O mankind, a parable has been set forth for you, so listen to it. Those who call upon you besides the truth have no power to create a fly (i.e., the idols they invite you to worship are incapable of doing so).

(2) Whoever is guided, then his guidance will return to him (i.e., he is guided and becomes happy), and whoever goes astray, his error will return to him.

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Misguidance is thrown and finding the straight path is very difficult, and steadfastness and stability in it

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is even more difficult and difficult. This is because the command has come that we should repeatedly ask Allah to guide us to the right path and make us steadfast in the path of servitude: “Guide us to the straight path.”
It is narrated from the Holy Prophet (PBUH) that “Shaybtani” in Surah Hud, when asked about the reason for it, he says: “So I stood firm as I was commanded” (1) has made me old.
The scholars of grammar say that the verb participle is necessary for the verb to be transliterated, such as when it is said "Kharj" means "went out" "Akhraj" means "they took him out" "Dalal" means "to go astray" "Dalal" means "to mislead" and although it means "to mislead", it is not appropriate to refer to the right of the Almighty because misleading is ugly and contradicts His great position. Also, as we see, God has provided all the means of guiding the creation, how is it possible to imagine that with the mercy and compassion He has for His creatures, especially a human being whom He created with His power and placed the crown of dignity on his head and gave him superiority and excellence over many creatures, after all the blessings, He leads him astray and although He commands him to believe and not deviate from the right path.
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(1) It is addressed to the Holy Prophet (PBUH) to be steadfast and steadfast as you have been

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commanded. [.....]

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Sometimes they say "misguidance" and the meaning is the cause of misguidance, and sometimes they say "misguidance" and the meaning is to make people go astray, as the Arab says, "I have lost my camel." And sometimes it is a sentence that causes misguidance. Because the disbelievers thought that the examples given in the Quran cause misguidance, they said, "He misleads many with it and guides many with it," meaning that the examples cause many to go astray and guide many.
And sometimes they say misguidance, and the intention is to cause a person to go astray, such as to embellish falsehood and present it as truth and correctness in order to mislead a person, as He said: “A group of them have conspired to lead you astray, and they lead none astray but themselves” (1) Surah An-Nisa, verse 113, meaning that they provide the means of misguidance, and Satan said: “And We will certainly lead them astray, and We will certainly make them secure” (2) Surah An-Nisa, verse 118.
And sometimes they say misguidance and the purpose is to nullify the action, as in the saying of the Almighty: "Those who disbelieve and hinder from the path of Allah, their deeds are most

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astray." (3) And sometimes the purpose is to destroy, as in the saying of the Almighty:
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(1) A group of the disbelievers are determined to mislead you, and they mislead only themselves. (2) And I will certainly mislead them and I will certainly make them fall into despair. (3) Those who disbelieve and hinder from the path of Allah, their deeds are in vain.

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And they said, "If we go astray on the earth, are we indeed in a new creation?" Surah As-Sajdah, verse 9, and others have many uses, some of which commentators have included in their books of interpretation.

(What does it mean to mislead the Almighty?)

There is a debate among scholars and commentators of the Quran about what God means by misleading them when He says, "Allah leads astray the disbelievers and Allah leads astray the wrongdoers."
In the Word of God, in many cases, He attributes misguidance to Himself, although in addition to the fact that misleading the Almighty means deviating from the path of truth, it is contrary to His generosity, but also contrary to justice. It is a combination of opposites or opposites, because on the one hand, He provides the means of guidance

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and commands us to move on the straight path, and on the other hand, He Himself makes us turn aside and then punishes us, asking why we deviated from the straight path. This is considered the highest form of injustice, which does not come from any unjust person, but from any intelligent person. How is it possible to attribute such injustice to the Merciful and Merciful God, although He has declared that He is not an oppressor to His servants (2) Surah Al-Imran, verse 178. Although none of the Muslims have said that God misguides people, there is a group of Muslims who call them Ash'ariyyah, because they do not consider good and evil to be rational, and they do not consider anyone other than God to be effective, even if people's actions are good and bad? The evidence they know from the truth of the Exalted is that they say that God is the creator of error and the creator of disbelief, and it is not fitting for anyone to object to Him, because

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(1) They said, "When we are destroyed on earth, have we found a new creation?"
(2) God is not such that He would be unjust to His servants.

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He is the Creator and Owner of all things, and there is no one in the world who is effective except Him, and the return of all matters is in His power. The

implication of their statement is that man is completely deprived of his free will, and although they are arrogant and deny that God is unjust, the implication of their statement is the denial of God's justice.

A master who forces his servant to do something obscene and then punishes him for doing so, the wise will condemn him and blame him, and they consider him an oppressor. This is because they have considered justice as one of the principles of the Ja'fari school of thought and have assigned it to the Mamyyah.

Some commentators say that the meaning of misleading and causing to go astray in relation to the right of the Almighty can be conceived of in two ways: either it is a misguidance from religion or from Paradise. In the first meaning, it is not permissible to attribute it to God, because misleading someone from religion means to take someone out of religion by the influence or scheming of another, and that it is the work of Satan, as God speaks from His own mouth, saying, “And We will certainly mislead them and We will make them secure.” And in another place, “And the devil wants to mislead them.”1 And there are many other verses that attribute misguidance and being misled to Satan.

However, in the second meaning, which is to prevent them from Paradise, it can be attributed to God, because whoever deviates from the straight

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path will return to Hell, and that is the path of justice.
Therefore, wherever the attribute of misleading the Almighty is given, it is the effect and result that has arisen from the misguidance and error of man himself, that after he has been misled through Paradise, he returns to Hell, which is called the "cause"
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(1) Satan has the will and wants to mislead them.

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has been put instead of the "cause", as it was a way to justify the verse.
Another explanation given here is that since God, out of wisdom, has given man power and ability, and has made him free in his personal actions, and has left him free, and has placed the means of guidance and error at his disposal, so that each one may choose the path of happiness and misery that he wishes, when he walks astray by his own free will and deviates from the path of happiness and virtue, and the perversity and vices become his habit and master, he will certainly be misled. And also, if he walks on the straight path and good human habits and qualities become his habit and master, he will certainly be guided and characterized by the acquisition of moral virtues and virtues.
And with this statement of misguidance and error

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or guidance and happiness can be attributed to God, because what causes him to go astray or be guided is due to the divine creation, and since the cause is the same free will that He has placed in his palm, it is correct to say that He has misled or made him happy.

(A brief statement about Al-Jabr and Tafwid)

Whether a person is free in his actions, that is, he has complete freedom in his hands and is independent in his actions and deeds, so that in the full meaning of his actions he is based on himself, or he is completely deprived of his freedom, and just as he does not have freedom in his creation and existence, he also does not have freedom in his movements, postures and intentions, or he is a command, and the opinion is that he is neither completely deprived of his freedom nor is he a mere free will, but as the famous narration of the Infallible states on

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"a command between the two commands" is something between two opinions.
And the first and second types are considered false by scholars because both are contrary to research and are invalid.
Because the return of the first statement is that they consider other than God to be effective, as a group of Muslims who call them the Mufawadah

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say that God created the children of Adam and bestowed upon them knowledge, power, and will, and provided them with the means of their work, and placed complete freedom in their hands, so that whatever they do, good or bad, they do according to their own will, without the will of God Almighty interfering in their actions.
And it is necessary that the way man is free is that God, in His case, has deprived Himself of His will and His ownership, and that the belief, in addition to being contrary to the verses of the Quran that repeatedly declare His ownership and creation over all creations and possibilities, says: "To Him belongs the dominion of the heavens and the earth" (Surah Al-Hadid, verse 5), "To Him belongs the dominion and to Him belongs the praise" (Surah At-Taghabun, verse 1), and others, among many verses that attribute creation and ownership to Himself, and in terms of general power and reference, including His creation, which even attributes misguidance and guidance to Himself, "He leads astray whom He wills and guides whom He wills" (Surah An-Nahl, verse 93), it is understood that without His will and power, nothing in the world would exist.
And it is also contrary to rational proof because it has been proven in its place that a thing will not come into existence until it reaches the point of necessity and necessity, and that is when the complete cause of the thing comes into existence,

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and since it has been established in the law of creation that whatever happens in the world of “components,” that is, the

world
of material and natural things, is dependent on causes that collectively constitute the complete cause for its occurrence and emergence, because the conditions of the world are interconnected like the links of a chain, and among them is guidance and misguidance, which of course is dependent on causes, some of which are voluntary and some of which are beyond one’s control, and the chain of causes and effects ends with the necessity of existence except to Allah, the making of things. And the rule has been established in its place that a thing does not come into existence until all the causes and means of its existence are realized, and all the means and causes of the occurrence of a thing are called the complete cause. And the components of the complete cause for the emergence of man's voluntary actions are some that are beyond his control, such as inherent talent and external causes such as divine inspiration or satanic obsessions, or heavenly conditions, or the situation of the world, or other matters that each have a valid input, such as time, place, environmental ethics, family status, forbidden or lawful food, correct or corrupt upbringing, customs, customs, corrupt or righteous companions, and all

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these and other of the conditions of the world are "complete causes" for the emergence of everything that occurs in the world. When all natural and physical factors are realized, then an entity is found in the world. Whenever we consider human actions in terms of their relationship to the origin and creator of the world and consider all the causes together, even his free will and will, which are the last component of the "complete cause", are collectively outside his control and are based on the Creator of the world and are inevitable. That is, anything whose complete cause has come into existence becomes necessary and it is impossible for it not to exist. Therefore, on this

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the validity of voluntary actions outside of one's control It is man who is the totality of natural and unnatural factors beyond his control and is attributed to the origin, creator, and guide of the universe. However, with respect to that last part, the complete cause, without which the action cannot be realized, is attributed to the act of man's free will, meaning that making the path of happiness or misery optional is the last part of the complete cause. Rather, it is man's will and his decision to act that is the complete cause, and the rest are incomplete causes.
In other words, all the conditions of the world have an impact on human actions and deeds in some

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way and become their motivation. Without the conditions of the world, no action can be realized. However, their impact is as great as the fact that they motivate and inspire man, show him the path of good or bad, and create desire in him. The fact is that the achievement and emergence of desire is beyond human control. However, everyone understands in his own conscience that even if all the means of a good or bad action are available, and the person has a complete desire for that action and there are no external obstacles preventing it, if he does not will the action with his own free will, that action cannot be realized. This is what is meant by the last part of the complete cause, which we said is actually the entire cause, and in this respect we consider man to be free. This is why it is possible to attribute man's voluntary action to the Almighty, not figuratively, because the realization and emergence of everything in the world is dependent on external causes, and all of them are carried out under the authority and will of the Almighty. It can also be attributed to the servant, not figuratively, because his will and free will are the final part of the complete cause, which is clear to us from our conscience that our action is carried out of our own accord, and there is no compulsion in will-making, and we are free.

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And the Ash'arite doctrine and practice is also false, as they consider man to be completely compelled in his actions and deeds. In a parable, they say that just as a sleeve moves with the movement of the hand, the parts of our body also move by the will of God Almighty, not by our will. They do not believe in any intermediary. They even consider the burning of fire and the cooling of water to be the work of God, and they say that it is customary that, for example, a garment brought near the fire will burn it without the fire having any part in the burning. And a wise and intelligent person knows that both practices are false. Each of them sees the affairs of the world from a single source and has gone towards extremes and excesses. The statement of truth and reality is the same as what the Imamiyyah and the Twelver Shi'a say, that while they consider human actions to be legitimate, they consider them to be human actions themselves. In short, sometimes we attribute human actions to divine decree and destiny and to the system of the entire universe, based on the fact that human actions, like other creatures, are not exempt from natural factors, and the system of the universe is necessary for actions and includes human voluntary actions. And until complete causes and many factors exist, nothing in the world can be realized. And as the sages have said, it is possible until it reaches the level of necessity and necessity. And that is when the

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complete causes, that is, all the means of achieving that thing and all its obstacles are removed, and in this respect it is beyond the control of man and is attributed to the origin and nurturer of the world. In relation to the complete cause and the existence of the necessary existence, it is necessary to be realized. That is, whenever we consider all the causes and means of the existence of an action, we say that it is beyond the will of man and in relation to all the means of achieving an action, it is deprived of its will. However, since one of the means of achieving a voluntary action of man is the same decision to act and to will it, the last

part
is considered the complete cause. And no matter how well the means and means of action are arranged, it is impossible for it to exist without the realization of the last part. Therefore, in this respect, the action becomes documented by the agent itself.
And with this statement, it becomes clear that the meaning of “a matter between two matters” is neither the Ash’arite statement, which considers man to be completely deprived of his free will, nor the Mufashid’s statement, which attributes all action to man, and which assumes that God has transferred man’s free will to Himself, and in making Himself the subject of being deprived of his

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free will, has completely disregarded “and there is no effector in existence except Allah.” Because the second position is contrary to His universal power and creativity, but rather it is contrary to His unity, because it is necessary to associate creation with the Almighty in action, and just as God has no partner in the level of essence, He has no partner in the level of action. And the first position is contrary to justice, because forcing one to act and punishing one for it contradicts God’s justice, but rather because the sending of messengers and the revelation of heavenly books, but also the entire preaching of messengers and the teaching of teachers, preaching and admonitions, and all warnings and teachings become null and void. In other words, the free will of the servant has emerged during the free will of God Almighty and as a result of His complete free will, because man is the complete manifestation and representative of all divine attributes. Among the true attributes is that He, the Exalted, is free in his actions and deeds. He does whatever He does with free will and will. He has also made man free in his actions in terms of manifestation, so that he does whatever he pleases and desires, without being forced to do so, so that he deserves a good reward and reward for his good deeds. On

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A bad deed deserves punishment and is subject to the punishment of its own actions, and being free is considered one of the human characteristics and perfections.
After it was explained that just as we attribute an action to ourselves, it can also be attributed to God, meaning that every action that a human being performs, while being attributed to the will and his will, is attributed to the right of the Almighty and his will, and his will is realized, it is not possible for anything to happen in the world without his will.
The fact that our actions and deeds are done by our own will is a matter of conscience, because there is an apparent difference between someone being thrown from a roof or someone voluntarily coming down from a ladder or something else. On the other hand, according to the rule that no effect in the world can exist without a cause and reason, the emergence of desire and desire in us is also dependent on a cause that is outside our control and is based on the cause of causes. So He is the absolute agent and creator of all beings, but one of the causes for the existence of action is our own will and decision, which we find in our conscience to be in our own hands and there is no compulsion in it.
From here it becomes clear that our will is within His will and our authority is within His authority, just as we are not independent in existence. That

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is, our existence is a dependent and shadow existence. In the origin of existence and in the continuity of existence, throughout all of their existence, we are in need of the Necessary One and are related to the existence and will of that eternal Person from whom we always receive grace. We are also related to Him in our actions, deeds, movements, and residences. We are neither independent in existence nor independent in action. That is, our existence is due to Him and our authority is due to His free will.

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Our occupation of our own country is like a sultan sending someone as his representative to some of the provinces under his control and giving him full authority and also issuing orders and stipulating that if he acts against the law, he should be punished. After the sultan's representative enters the sultan's country, his ruling becomes effective in that country based on the temporary authority granted by the sultan. At that time, whatever he does regarding state and political matters, even if it is an aggressive occupation, can be attributed to the sultan, because his authority stems from the sultan's authority, and the survival of his authority also depends on the survival of the sultan's will. The sultan, without depriving himself of his authority, can dismiss him whenever he wants. This is why it is customary to say that the ruling of

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the state is such and such, and it can be attributed to the same person representing the sultan, because at present the will and ruling are in his hands, especially with regard to his oppressive occupations, which he does by his own free will and not by the sultan's order. However, these too, since they are returned with the full authority granted by the sultan, can be attributed to the sultan. And although the sultan, with his few interests, But if he acts aggressively and acts against the Sultan's order, he will be punished. And to explain it more clearly, we can say that human actions and deeds can be attributed to God as in Surah An-Nisa verse 80, the address to the Holy Prophet (PBUH) is: Say: Everything is from Allah. According to the interpretation they have made, say: Whatever befalls you, good or bad, and all your deeds are from Allah, because the effects of everything are due to His existence, and existence is documented in truth and is due to the grace of His mercy.
And it can be documented in reality, not in a permissible way, by the agent and is due to the will and

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He knew his freedom because God willed that man be free in his actions and free in action, and that this is one of God's blessings on mankind. Therefore, man's freedom stems from the will of

God Almighty, his will stems from His will, and his existence is the shadow of His existence. After the statements can be combined between verses that seem to contradict each other, in one place it attributes the actions and deeds of man to himself, good and bad, and in return for good deeds it promises good reward and punishment, and in punishment for bad deeds it promises punishment, such as the Almighty's saying, "Whoever comes with a good deed will have ten times the like of it, and whoever comes with an evil deed will not be rewarded except the like of it" (1) Surah An'am, verse 60, and in another place, whatever calamity befalls you, then it is for what your hands have earned" (2) Surah Ash-Shura, verse 30, and many other verses that explicitly attribute good and bad deeds to man himself, and reward and punishment do not occur except by voluntary action. Therefore, the evidence is that the verses of man are free in his actions and deeds, and that he is free from He is. And in another place, He attributes all the affairs and events that occur in the world, including human actions, to destiny and predestination, as in the place where He said, "Whatever calamity befalls on earth or in yourselves, it is recorded in a Book before We reveal it." Surah Al-Hadid, verse 22.

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(1) Whoever does a good deed, then for him is ten

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times as much, and whoever commits a sin and an evil deed, he will not be punished except like his evil deed.
(2) Whatever befalls you, you have committed for your own sins and that which your hands have wrought.
(3) No evil or sin or hardship befalls on earth or in yourselves, but it is recorded in a Book, the Preserved Tablet, before it comes to you.

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And in one place, He attributes good deeds to the Almighty God Himself and bad and ugly deeds to man himself, such as the Almighty's saying, "Whatever good befalls you is from Allah, and whatever evil befalls you is from yourself" (1) Surah An-Nisa, verse 78. And in another place, He attributes all matters to Himself, where He says, "And if an evil befalls them, they say, 'This is from you.' Say, 'All is from Allah.'" (2) Surah An-Nisa, verse 77.
In view of these verses, some have gone to extremes and consider man to be free and do not consider the will of the Almighty to be applicable to man's will, and some have gone to extremes and consider man to be free and do not consider the will of the Almighty to be applicable to man's will, and some have gone to extremes and consider man to be free and do not consider the will of the Almighty to be applicable to man's will. They have

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gone and consider man to be completely deprived of free will, but the true statement is what the Infallible (AS) said: It is neither this nor that, but something between the two, and in that which is between the two, there is a saying narrated from scholars that if we were to enter into the discussion, it would be a long one, so unfortunately we will refrain from stating it.
And the best possibilities are the same as what we said: Man is free in action and carries out his actions freely and willingly, but his free will and will are within the scope of the will and will of God Almighty, not across it.
This means that God, out of wisdom and compassion, has willed that man should be free in his actions and deeds and act freely as he pleases, and the promise and promise that came from the Sharia, although it is Rumi's orders,
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(1) Whatever good deed befalls you is from God, and whatever evil and evil deed befalls you is from your own soul.
(2) Whenever a good deed or any good deed befalls them, they say that it is from God, and whenever a bad deed or a difficult deed befalls them, they say that it is from you, O Messenger of Allah. Tell them that all matters are from God and from Him.

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The purpose is to guide them to what is best for them. There is no compulsion in the matter. There is no reward or punishment for a forced act. And since God willed that man should be free and free in his actions, whatever he wills, whether good or bad, is precisely the intention and desire of God Almighty and is the result of that freedom that He has placed in His power. If God wants to stop His servant at the time of his opposition and wills against his will, of course that action will not be carried out, but the secondary will is contrary to His first will, which made him free, and the purpose is defeated, because the purpose was that he should be free and free in his actions. Therefore, it is possible to attribute the personal action of any person to God as being free and his will fulfilled, considering that since he has willed to be free in action, then in this respect all his personal wills are included in that one will, that is, he willed that in the case that a person wills to act, he wills and does that action of his own free will. So how can the personal will and free will of any person be fully attributed to himself, when his will is derived from the will of God Almighty and is within his reach, and how can he be deprived of his free will, when the divine wisdom in the order of creation has required that he be free in action? What is meant by saying that man's free will and will are within the will and will of God Almighty? If it is said that it is true and correct that man acts

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freely and as he pleases, but his will is also subject to causes and reasons without which nothing happens, natural or physical causes and factors, then he is forced to make a will.

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Answer: Yes, as was said in the system of the world, it is necessary that every event that occurs in the world be dependent on many causes and means, without which an entity cannot be realized. However, the influence of external matters on human action is no more than that this desire and enthusiasm for action is established in him. Although the establishment of desire and enthusiasm also has other causes, so that the chain of beings ends with the necessary existence. However, desire and enthusiasm in a human being do not become the complete cause of the existence of his voluntary action and action, except when he wills with his will to do the action that is under his control, then with the addition of his will, the complete cause is realized and the effect becomes an entity. There is no compulsion in willing what is desirable and desirable, as everyone knows from conscience and experience that it has happened repeatedly that although he was eager and willing to do an action and although there was no external obstacle, he did not act on the action. If, as if, in such a case, there is an external preference for abandoning an action, and the

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existence of the preference is beyond his control, and when a person intends to do something and does not see any obstacles in front of him that prevent him from doing it, it is not possible for him not to act without a direction of his own will, because just as a person does not act voluntarily without internal or external preferences, he does not refrain from abandoning an optional action without a preference that prevents him from doing it.
We say that the desire for preference over action, whether it is for action or for abandonment, is the same evidence of being free. If a person is not free in action, how can he follow the preference in doing or not doing it? The agent does not have the freedom in his hand to follow the preference.

Page: 214 And from the pure Imams, many narrations are narrated in the book of Tawhid from Imam Reza (peace be upon him) as follows: In his presence, the word of Jabr and Tafwid was spoken between Adam and his esteemed companion, and he said: Do you want me to teach you something that will remove differences and disputes among you? And if someone argues with you about a matter, you should convince him and prevail over him? Those present said: Yes. He said: No one obeys and serves God Almighty by compulsion and compulsion, nor does anyone disobey Him out of spite, nor does He neglect the affairs of His

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servants nor does He neglect His kingdom. Rather, He is the Owner of what is right that He has made them the owners of, and He is capable of what He has made them capable of until the end. And the last two sentences, which are the Owner of what is right that He has made them the owners of, and He is capable of what He has made them the owners of, clarify that we have said that man's free will and will are not outside the control and will of God Almighty. And the famous narration that came from the Ahl al-Bayt : "There is no compulsion or delegation, but rather an order between the two." This is not the way the Ash'arites say, who consider man to be completely deprived of his free will, but rather they do not attribute any influence to any agent, nor is it the way the Mufawadah say, who say that God created man and placed complete free will in his hands, and that he no longer has any will regarding the actions of his servants, meaning that he has deprived himself of his free will. The reason why the infallible says that neither of the two statements is correct is that there is a question between the two statements and what is the meaning between the two statements. Each of the scholars has said something, but the best of all is what we said that the will and free will of man are in accordance with the eternal will and free will of God Almighty, that is, page 215. Since man has willed, he is free in his actions, so what he does is precisely what God

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intends, and even if he is not satisfied with some of his actions, as he said, “And he is not pleased with disbelief for his servants” (1) Surah Az-Zumar, verse 9. If it is said that the will of man is in accordance with the will of God Almighty and is a result of it, how can he not be satisfied with disbelief, which is also considered one of the affairs of man?

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We say that he is satisfied with disbelief because man wants to be free in action, because being free and free is one of the virtues and good qualities that God has bestowed on man through His grace and generosity, and because disbelief brings the disbeliever to the lowest level and is harmful to his condition, he is not satisfied with disbelief, so he wants what man wants, and because the evil deeds that are pleasing to man are not right and satisfactory to him. “And Allah is All-Knower of the truths of matters” and He guides many thereby. The enemies of the Quran said, “What does God

intend with these examples that He leads many people astray and guides many people?”

(What does guidance mean?)

Guidance means guidance that is based on truth and purity, and the opposite of that is misguidance and going astray. Of course, someone who does not walk on the straight path will go astray, and walking on the straight path is the meaning of guidance. The Holy Quran mentions cases that attribute both guidance and misguidance to God, and the fact that the meaning of the ability to attribute misguidance to God has been discussed to some extent,

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(1) God is not pleased with the disbelief of His servants.

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(Types of guidance)

The commentators have enumerated the various types of guidance. In the commentary of Majma’ al-Bayan, it is said that guidance has five meanings in the Quran:

1- Guidance means guidance and guidance, as is commonly said, showing the way. This meaning includes all those who are obligated, as God has guided all human beings through the prophets, and without a guide, there is no meaning in assigning a

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duty. The evidence for this is the Quranic verses: “Indeed, We guided him to the way and We guided him to the helpers,” and many other verses indicate guidance in general.
2- The abundance of God's favors, by which success is achieved, and in the same sense, the words of God Almighty, "And those who are guided, We have given them guidance" (1) means the explanation of the verse of the verse, "We have given them guidance" (Surah Muhammad, verse 19).
3- To reach the desired goal and to reach the intended goal, as it is said, "Their Lord guides them by their faith, beneath them rivers flow in gardens of bliss" (2) (Surah Yunus, verse 9).
4- The ruling on guidance is like the Almighty's saying, "And whomever Allah guides, it is he who is rightly guided" (3) (Surah Al-A'raf, verse 177).
And that three types of guidance are specific to believers, the rest have no share in it, because being steadfast in faith and Success in obedience, faith, and guidance is reserved for the believers.
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(1) Those who are guided will have their guidance increased.
(2) God will admit the believers to a paradise of bliss, under whose roofs and trees water flows, because of their faith. [.....]
(3) He whom God guides has been guided.

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5- Forging and creating guidance in man is like creating movement in an object, because God has placed in human nature certain sciences that are called necessary and obvious sciences, which are called proofs. These sciences are the path of His guidance, and the kind of guidance is also general like the first kind and is the same for all human beings.

And the guidance that God has commanded the responsible ones to believe in God, accept the commands of the prophets, and be obedient and obedient. The part of being guided is done by the actions of the responsible ones and refers to their voluntary actions. Since their actions are voluntary, they are rewarded and are worthy of praise and glorification. Although being guided in this sense is also pleasing to God, the point is regarding their obedience, as He said, "Their striving is appreciated" (end of the words of Tabarsi), and "Nothing leads astray except the transgressors."

(The meaning of corruption and its degrees)

Literally, corruption means transgressing the rulings of the Sharia, and in common usage, a corrupt person is someone who, despite considering himself a follower of Islam, opposes many of the rulings that he is obligated to follow. Common usage does not call an infidel a corrupt person. In some cases, the Quran also describes an

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infidel as a corrupt person and places a believer in contrast to a corrupt person, such as the verse: “Whoever believes is like one who has committed a transgression; they are not equal.” And in another place, “And whoever disbelieves after that, those are the transgressors,” and others. Apparently, the meaning of disbelief in such cases is the literal meaning of disbelief, which means covering up the blessings of God, not its common meaning.

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(Depravity and its stages)

Just as there are degrees of disbelief and faith, there are degrees of corruption, and commentators have stated degrees for it.
1- A mistake is an act committed out of ignorance, lack of understanding, and failure to distinguish between right and wrong. Most people are like that, since they are not knowledgeable about the laws of the pure Sharia, their mistakes are many. If they are reminded and taught the teachings of the Quran, they will soon return and repent because they have a state of obedience.
2- Sins committed out of the dominance of desires, with knowledge and distinction of the evil of the action and with their knowledge that such actions are contrary to the provisions of the Sharia. Of course, the first type of corruption is more difficult than the first type, but there is hope for him to

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return and repent.
3- A person who does not believe in the evil of the action and considers the act of evil and lustful acts to be good, there is no hope of returning from such corruption, except that it rarely happens that such a person becomes aware and returns.
4- In addition to not considering sin and opposition to the laws of the Sharia as bad, he considers bad deeds good, and perhaps he takes pride in his vile deeds and boasts of himself, and considers people with faith and piety to be foolish and ignorant, and thinks that his actions and movements are in accordance with the commands and regulations of Islam. Such a person has no hope of returning.
And for each level, since the four levels mentioned have been given names, (the first) they are called as astray and misguided, (the second) they are called astray and wicked, (the third) they are called astray, wicked and oppressor, (the fourth) they are introduced as astray, wicked, oppressor and evil.
The first three groups

, despite their wickedness, are still considered as believers, but with regard to the fourth group, some believe that faith has been taken away from them, but as long as there is a heartfelt affirmation and a verbal confession, how can they be judged as disbelievers, except when they deny the essentials of the religion of Islam? Page: 220

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[Surah Al-Baqarah (2): Verse 27]

Hint

Those who break the covenant of God after the covenant and cut off the command of God to reach and destroy in their land. Hum al-Khaseroun (27)

Translation:

The transgressors are those who break the covenant of God after they have made it and ratified it, and sever what God has commanded to be joined, and spread corruption on earth. These are the losers and have lost and squandered their wealth.

(Explanation)

What does it mean for God to make a covenant with mankind?

In the Holy Quran, it is mentioned in many instances that God has made a covenant with mankind and made a covenant. In one place, He proclaims the covenant with the prophets: “And when We took from the prophets their covenant” (1) Surah Al-Ahzab, verse 7, and “And when We took from them a solemn covenant” (2) Surah An-Nisa, verse 152, and He made a covenant with the scholars to explain the divine laws and not to

conceal what God has revealed and commanded in the heavenly books. And when Allah took a covenant from those who were given the Book that You would make it clear to mankind and not hide it” (3) Surah Al-Imran, verse 184.
And He took a covenant from all the children of Adam. That when the messengers come, obey them, or O children of Adam, either there come to you messengers from among you, narrating to you verses (4) Surah Al-A'raf, verse 33, and also made a covenant with the children of Adam that they confess

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(1) When We took from the messengers a covenant from them.
(2) And We took from them a firm covenant,
(3) And when Allah took a covenant from those who were given the Book, that they should make it clear to the people and not hide it.
(4) O children of Adam, when he comes, tell you to read my verses for you,

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to obey the oneness of the Lord of the worlds and not to obey the devil, and I have taken my Lord from the children of Adam, from my appearance, my seed, and my witnesses. 1) Surah A'raf, verse 17, "Did I not make a covenant with you, O children of Adam, that you do not worship the devil, he is my enemy?" Mubein ٌ2" of Surah Yes verse 60.

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And He Himself made a covenant with them that when they fulfilled the covenant of their Lord, He would fulfill His covenant to help them and give them a good life in this world and the Hereafter. If you help Allah, He will help you. (3) Surah Muhammad, verse 8. And He would also place them in a trustworthy position in a place of truth with the Almighty. Indeed, the righteous will be in gardens and rivers in a place of truth with the Almighty. Indeed, the righteous will be in gardens and rivers in a place of truth with the Almighty. By your covenant, fulfill your covenant.
There is a debate among the commentators about when a covenant is fulfilled, whether the individuals of mankind existed at the time of the covenant or not!
Making a covenant with the non-existent has no meaning! Did mankind have a form of existence in another world before the material existence of this world or not, if he did, what form of existence did he have? Did he have reason and understanding or not? If he had reason and understanding at that time, then the world should also be mindful of how he completely forgot the covenant of his Lord!
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(1) When your Lord took from the children of Adam their offspring from behind and made them bear witness against themselves, "Am I not your Lord?" They said, "Yes."
(2) Did I not covenant with you, O children of

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Adam, that you should not worship Satan, for Satan is to you an open enemy.
(3) If you help God, God will help you. "Help God, interpreted, that you should bring the religion of God."

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And the transgressor whom God introduces is the one who broke the covenant of God after making a covenant with Him. There is much discussion about when he made a covenant with God and what covenant he broke. There are many explanations for this issue and everyone has interpreted it according to his knowledge, but none of the articles that have reliable evidence that can be certain about the issue mentioned.
1- Reasonable scholars say that the meaning of covenant and covenant is the same power and ability that God has placed in human nature and the same power and ability that proves the divinity and unity and the rest of the attributes of divine glory and beauty with evidence and proofs, and also confirms the prophets and the proofs, and considers himself obligated to obey and not oppose and approve their commands.
And breaking the covenant and the agreement is a violation of reason and contrary to the nature of each individual, and they have said that this is the meaning of the divine word: “And I made them bear witness against themselves, ‘Are you not with

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your Lord?’ They said, ‘Yes.’ And this is the meaning of the word: ‘Fulfill my covenant, fulfill your covenant.
’ 2- It is about a group of people who made a covenant and swore, ‘And they swore by Allah, striving to the utmost of their faith, that if a warner came to them, they would be a covenanter.’” Surah Fatir, verse 40, and they broke their covenant.
3- According to the well-known narration that God created human souls two thousand years before their bodies, it can be said that He made a covenant with them at that time to obey and not to oppose them.
4- The address of God Almighty: Are you not your Lord? And wherever there is a covenant
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(1) And they swore by God with their most solemn oaths: "If a messenger came to them to warn them of the punishment, they would certainly be among the most guided of nations."

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The addressee is the human being who exists in the divine world and the creation of God, because for every type of creature there is a Lord of a kind, which is called "such and such a one," and all individuals of that type grow and progress under the training of the Lord of their kind.
5- The best possible explanation here is to say that

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the addressee of the address "Are you not with your Lord?" and also the position of making a covenant and agreement with the children of Adam is the first position of man in the level of creation, that is, in the level of spirituality, which is the truth of his humanity. He has the opportunity for God to place him in a position of conversation, and after receiving from him the confession of His Lordship and Oneness, He makes a covenant and agreement with him that he will not do wrong and will act according to his duty. However, the world of darkness and natural affairs and belonging to nature threw him from his first position and he forgot the covenant of his Lord.
And it should be known that man, with the unity of his personality, is the sum total of all levels and the summary of all beings. He has a presence in every world and has a position and status at every level. He has a place in the world of intellects by virtue of his intellect, a place in the level of the spiritual by virtue of his divine soul, a home in the world of the abstract by virtue of his abstract soul, and a place in the world of the abstract by virtue of his nature and physicality. His first stage of emergence is in the knowledge of the presence of God Almighty and the unfolding of his existence with Him, Glory be to Him. Perhaps it is interpreted that the stage of the tablet is preserved, then in the stage of creation and creation, his first appearance and emergence is in the universal intellect, which is the

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first thing that has been issued from the eternal principle. Also, in the stages of descent, he has stages in the soul and nature until he reaches the stage of matter and monstrosity, which is the last stage.

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His descents are in the world of creation, and in each of its levels he has a position and status, and at each level of his existence there are characteristics and effects attached to them. If any human being does not remove the chains of natural desires and desires from the feet of his intellect, he will never be able to ascend to the spiritual level. And if at any level of creation he becomes attached to it, stops there, becomes attached to it, and makes it his home, he is considered one of the inhabitants of that world, and he turns away from other worlds and neglects the agreement he made with God in his spiritual position, which is that he will be held accountable for breaking God's covenant.
In more clear terms, we can say that a human being, with the unity of his personality, is truly the Lord and the beginning of the universe, and is truly his own self and nature, and in that way he has the opportunity to converse with his own beginning, and that is the same position of his spirituality, which, by virtue of his belonging, has become a captive of nature, and natural affairs have closed

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the eyes and ears of his heart, and have locked his heart, and do not allow the ear of the heart to hear the true call of "I am your Lord," and to speak in the language of the heart and answer "Yes." And in that way he is the one who acknowledges the divinity and unity, and in that way the covenant and covenant were taken from him on the day of "I am".
And perhaps this is what is meant by the statement, “And if you ask them who created the heavens and the earth, they will certainly say, ‘Allah’” (1) Surah Luqman, verse 24, which means that they will acknowledge their God with their rational reasoning and with the attitude they have towards Him, and they will deny Him with the attitude they have towards Him by nature.
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(1) If you ask them who created the heavens and the earth, they will certainly say, ‘Allah’

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In response to the objection that if man had acknowledged and acknowledged the status of divinity and messengership out of understanding and knowledge and had accepted the covenant, firstly, when did he act on it and secondly, he should also remember now how he completely forgot the covenant with his Lord.
Let us say that the question of time is irrelevant because in the world of the spiritual and abstract,

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there is no concept of the advance and delay of time and place. At that time, all times seem to be the same and all places seem to be a single point. Anyone who returns to his own consciousness will hear the call, "Are you not with your Lord?" in the natural world as well.
And as if we have forgotten and do not accept it, how can we forget? The covenant of God has been completely forgotten. How can we forget? If you ask him who created the heavens and the earth, he will say without hesitation, "God and it is nothing but the effect of the covenant that he made with his Lord on the Day of Judgment." Ultimately, his preoccupation with material matters has veiled his knowledge and he neglects the rulings of his intellect and soul, as he will use his negligence as an excuse on the Day of Judgment, when he says, "We were unaware of this." Many commentators have said that they have applied the cases to metaphors and figurative meanings. However, as far as possible, the word should be applied to its true meaning. It is best to say that although for each of the possibilities mentioned, a correct aspect can be assumed, and for each one there is a guardian, but since the verse and its like are among the analogies of the Quran, it is better to say that understanding its true meaning is from the mind. Our little one is outside and refers to the one to whom the addressee is addressed, and after him, it refers to the leaders in knowledge whose

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successors are noble.

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[Surah Al-Baqarah (2): Verse 28]

Hint

(28)

Translation:

He says, in surprise or rebuke and reproach, "How did you disbelieve in God and deny the truth? When you were dead, He gave you life, then He will cause you to die again, then He will raise you up on the Day of Resurrection and give you a new life. Then to your Lord you will return."

Explanation:

And you were dead. The context of the verse is close to that verse: They said: Our Lord, cause us to die twice and bring us back to life twice, so we acknowledged our sins, so is there a way out? (1) Surah Al-Mu'min, verse 11. There is a discussion among scholars here: 1- Some commentators have said that the meaning of the two verses is that a person is resurrected in the grave, and the meaning of the first death is the death after worldly life, and the second death is the death after being resurrected in the grave, and the first life is the worldly life and the second life is the life after the hereafter.

TAFSIR MUSHAF E FATIMA AHEYA SA... AM BY AYATOLLAH DR SYED AM... AR NAQI N...

However, the context of the first verse is contradictory to the fact that it is a metaphor because it is addressed to living people who were dead before this worldly life and after that God gave you life, and the interpretation of the verse that it is addressed to those who died in respect of their fathers and ancestors is contrary to the apparent meaning of the word and as far as possible the word should be interpreted in its true meaning.
2- In the interpretation of Majma’ al-Bayan, the first death is interpreted as a metaphor for previous states
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(1) They said: Our Lord, You will cause us to die twice and You will bring us back to life twice, and we confess our sins, so is there a way for us to get out of this worldly life?

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The second death is an interpretation of death after this worldly life, and the first life is an interpretation of this worldly life, and the second life is an interpretation of being raised in the grave for questioning, then to Him you will be returned for the resurrection and dissemination on the Day of Resurrection.
But apparently the interpretation is not complete because resurrection in the grave cannot be considered an independent life in the number of

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

worldly life and eternal life in the hereafter, because the terms of resurrection in the grave, if it can be used in the news, are only for the purpose of the question, because the question is about a person becoming alive, not dead.
3- Most commentators have considered the first life to be worldly life and the second life to be the hereafter, and they consider the first death to be the absence of life before worldly life and the second death to be after the life of the world, and the context of the verse confirms this famous statement.

TAFSIR MUSHAF E FATIMA ALEHA SALAAM ... H DR SYED MUMTAQ NAQVI

Explanation of verses

(The creation of man and his transformations in the levels of existence)

The blessed verse, which is apparently an expression of divine blessings towards man, perhaps refers to the stages and developments of human creation, which before entering the world of this world, had passed through certain stages when, in terms of materiality, it was in an elemental state of manifestation and was under the domination of heavenly spiritual powers. Because as it ascended the levels of perfection one step at a time and reached the vegetative level, its influence in the sap of plants expanded to a certain extent, and in the vegetative form it gained superiority, domination and superiority over elemental materials. After various transformations,

it appeared as an embryo in the mother's womb, and in none of these stages did it have human life until, after passing through many stages and transformations, it became an animal soul and was given a fragrance from the beginning of generosity and became endowed with life.

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Until the circle of the journey of the womb reaches its end and the journey and advancement of its existence is perfected and it is ready to enter the world of this world, then it steps out into the world with a human soul that has been given a fragrance and it is with that human soul that the crown of dignity is bestowed. And We have indeed honored the children of Adam. He is exalted above him and has dominion and superiority over many creatures below him until the period of his worldly life ends. At that time, he transforms into another and leaves behind his elemental body for another period of eternal life, and his body becomes a body, dead and soulless.
So before the animal soul is breathed, in the mother's womb it was a body without a soul like a dead body, and after the worldly life it also becomes a body without a soul.
Therefore, it is correct to say that there are two types of death: death before the soul enters and death after the end of worldly life. In the two states, there are no signs of life from him, and the

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Arab calls everything that is dead and inert and inert death. This is because the blessed verse calls the embryo in the womb or the Absolute the changes before the life of the world death, when you were dead and inert, and the hand of divine power moved you from a state of restoration and from world to world until you appeared in your current state, which has reason, consciousness, feelings, and the rest of the gifts of the body, soul, and soul. After that, He will also give you other changes, and after taking the borrowed worldly life, He will grant you eternal life and eternal life, and in the arc of ascension, your return is to God. If you are faithful and pious, your return is to His mercy, and if you are disbelievers, wretched, and miserable, and have wasted your days with lust and the worship of desires, your return is to His wrath and anger.

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(1) And indeed, We have honored the children of Adam.

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So, in that blessed verse, it comes as a rebuke: How can you disbelieve in the One who has bestowed upon you all the blessings? Instead of thanking your Creator and Sustainer, you deny His infinite blessings and conceal the truth, because the highest of blessings is the blessing of life.

(Expression of death and life)

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In the commentary of Ali ibn Ibrahim Qumi, he says that life has many meanings in the Book of Allah: 1- The beginning of the creation of man, and it refers to the saying of the Almighty, “When He had made him perfect and breathed into him of My spirit” (1) Surah Al-Hijr, verse 29, and that is the spirit that God breathed into man and the angels were commanded to fall down prostrate to Adam. 2- The spirit of plants, and that saying of the Almighty: “He revives the earth after its death” (2) Dead earth is land from which plants do not grow, so it is revived by the growth of plants. 3- Life means entering Paradise, as it is said in the Holy Book: “Respond to Allah and to the Messenger when he calls you to that which will give you life” (3) Surah Anfal, verse 24, meaning eternity in Paradise and the reason for this is the Almighty’s saying: “And indeed, the Home of the Hereafter is for the animals” (4) Surah Ankabut, verse 64. (End)

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(1) So when I formed Adam in his form, I breathed into him of My Spirit
(2) The earth comes to life after its death [.....]
(3) Respond to Allah and the Messenger when he calls you to enter Paradise
(4) Indeed, the Home of the Hereafter is indeed full of life.

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[Surah Al-Baqarah (2): Verse 29]

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Hint

He is the One who created us on the whole earth, then reached up to the heavens, so they are seven heavens, and He is All-Knowing (29)

Translation:

Allah is He who created for you all that is on earth, then He turned to the heaven and arranged it in seven heavens. And He is Knowing of all things.

(Explanation)

Hint

The commentators say that the verse is one of the greatest evidences and highest proofs of the virtue and honor of man, because after presenting the creation and transformations of man in gratitude and reminding us that We brought you to Paradise after nothingness, and after growth, elevation, and perfection, that We take a borrowed life from you and prepare you for another period of eternal life, it comes to the point of stating that what is necessary for the life and survival of the human race, which consists of the earth and what is on the earth, including all kinds of minerals, seas, mountains, all kinds of inanimate objects, plants, animals, herbs, and what is beyond these, has been established in the most beautiful way and the most original order and system.
And in the wisdom of the earth and the wonders of

industry that the hand of eternal power has placed in the commonwealth of every part of the earth, there seem to be two benefits. One is that human life and the survival of the human race depend on it, and the other is that the effects of power, science, and wisdom are manifested in it. Whoever uses his intellect and thought and looks at the creatures with the eye

of the example of the world, and observes and ponders the magnificent palace that thousands of innovative ideas have discovered, down to its smallest secrets, and then he will understand what secrets and mysteries are hidden in it, which today's humanity, with all its seriousness, has not discovered and will never discover one of the many thousands of millions and billions of secrets hidden in it. He confesses without hesitation that he is a wise master who, out of knowledge, ability, wisdom, and honesty, brought material beings into existence from nothingness, and connected them with the antagonism and discord that are seen between the parts of the world, and joined hands to unite and unite them, and they perform their duties for the development of man and the survival of the human race. The orders of creation, the teacher and controller of the world, have set everything in motion and subdued them, and have bound themselves to serve man:

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the clouds, the wind, the fog, the sun, and the sky are at work so that you may eat bread without fail and not be careless.

All things are for your sake and obedience is not a condition of justice that you disobey. And since the highest works of divine power and wisdom are the creation of death and life, "Who created death and life to test you as to which of you is best in deed" (1) Surah Al-Malik, verse 2, the creation of life, especially human life, with His wisdom and planning, is one of the most amazing secrets of creation, as acknowledged by all wise men and scientists. This is because the verse is revealed in a place of gratitude to the children of Adam and reminds them of human death and life. After that, it reminds man of the necessities of life and what is dependent on him from the creation of the earth and the arrangement of the heavens and the various blessings that have been placed in it, so that perhaps ungrateful man may rise to a place of gratitude and obedience to the Lord of his blessings and acknowledge his servitude and the divinity of his God.

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(1) He who created death and life so that He may test you as to which of you is best in action and conduct.

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And as the jurists and scholars have said, the blessed verse “He created for you all that is on the earth” can be used to mean that it is permissible and permissible for man to use all earthly creatures and their products, except for what is excluded and excluded from the general permissibility. Of course, this is a matter of jurisprudence and is subject to the rules of caution and permissibility and is outside our discussion. Then it is equal to the seven heavens.

(The Clearing of the Seven Heavens)

Literally, the word "estawy" means moderation and steadfastness. Sometimes it is said "estawy" and the meaning is to settle the parts of something, such as in the custom of saying, "So and so has been purified" or "We have settled such and such an action," meaning that we have provided what was related to it and arranged its parts. Sometimes the meaning is moderation between something and another, and to make it equal, such as saying that a garment is equal to that garment.
In the interpretation of Majma' al-Bayan, some possibilities are given here:
1-"estawy ila al-sama'" meaning to aim towards purifying the heavens, such as saying that the Sultan, after managing the kingdom of Syria, began to manage the kingdom of Hijaz.
2- Astawī means to seize, to conquer, to dominate,

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and to be in a different place. And when he reached the highest level, and astawī, we gave him judgment and knowledge, meaning his intellect became capable and dominated his sensual desires, and based on the meaning of astawī ila al-sama', meaning he became unique in the kingdom of the heavens and did not make the earth like another kingdom.

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4- Astawī means the command of God Almighty, he ascended to the heavens and the divine decrees descended from the heavens to the earth.
4- Astawī means to accept anything, as they say, so-and-so accepted and turned towards such-and-such a thing, and based on the meaning of astawī ila al-sama', meaning to accept and turn towards the heavens and to establish a balance and equilibrium between them.
(End of the Kalam of Tabarsi) And some commentators have justified in the interpretation of "Stuwi ilaa Samaa" that all beings are equal in relation to Him, Glory be to Him, and nothing is closer to Him than anything else, because He, the Exalted, is not like objects that are surrounded by a place and smell, and one being is closer to Him in terms of place than another being. Therefore, since the Holy Essence of One is devoid of matter and the accessories of matter, His relation to all beings is equal, and He is the Sustainer of all and

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surrounds everything, and we are closer to Him than the jugular vein."1 And according to some of the interpretations mentioned, it is thus that the creation of the earth was before the creation of the heavens, because "then" is for the purpose of spreading, meaning after the creation of the earth, He intended the heavens, although they are in another place, and the earth after that He spread them out, meaning He spread the earth after the creation of the heavens, and that it is clear that It is said that the expansion of the earth occurred after the creation of the heavens, so it seems that the two verses contradict each other. One of the justifications for the verse being that although "then" is for the delay and backwardness in time, with a distance between them, but

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(1) And We are closer to Him than the neck of His neck, that is, His lifeline, and that it is an allusion to the intensity of His nearness and proximity and the surrounding of God with creatures.

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Sometimes it is also used to indicate a difference in honor and virtue, so "then" here refers to the virtue, honor and superiority of the heavens over the earth, not to the delay and backwardness of creation and the emergence of the heavens over the creation of the earth. However, it is possible to explain the verses in a

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way that is consistent with each other and say that the meaning of "is leveled to the sky" does not mean that the creation of the heavens began after the creation of the earth. Perhaps it is that God created one heaven first, because He says, "is leveled to the sky" and "sky" is used in the singular, and then He made one heaven seven heavens because He said, "And He made them leveled seven heavens" and "sky" is used in the plural. The earth was also unified at the beginning of creation, so He spread it out because He said, "And the earth, after that, spread it out." Perhaps the meaning of "is leveled to the sky" is that He created the heavens and the earth in disorder, and after He created the earth, which was also in disorder at the beginning, He began to arrange and regulate the heavens, and after He arranged and regulated the seven heavens, and after that He made the earth, which was also in disorder. Expand and expand and bear witness that the subject is the verses that indicate that the heavens and the earth were gradually created and arranged. In several places in the Quran, it says: “He created the heavens and the earth in six days.” And other than that, it is from the verses and works that indicate that the affairs of the material and natural worlds were gradually arranged and went from imperfection to perfection. If it is so decreed in the law of creation that there is no being found in the material world that has been completely and

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completely formed from the beginning of creation, every being goes from imperfection to perfection, and that the rule of perfection prevails in the affairs of the natural world.

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So they equaled seven heavens .

(The meaning of the sky and its number)

The Arabs call any height above the earth a sky, and they call the sky a sky because it is above the earth. The reason for specifying it as seven is perhaps because there are seven planets in it: the Sun, the Moon, Mars, Mercury, Venus, Saturn, Jupiter. As they have said, the number has no meaning, meaning that in some verses it is specified as seven heavens, there is no evidence that there is nothing other than that. Perhaps there are other planets. However, because during the revelation of the verses, these seven numbers were mentioned through the science of geometry, which was important at that time and was concentrated in the minds of the people of that time, and it was certain and proven to them that the number of heavens is this number and no more, therefore these seven numbers are mentioned and they refrain from adding anything more to it so that the minds are not confused. And since it was said that perhaps the meaning of the seven heavens is the same as the orbits of the

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seven planets, the special mention of them is due to their importance and greatness, because the stars have a distinction among the rest of the stars, that is why they are mentioned only and their origin is omitted: “And Allah is the Knower of the Truths of Matter.”

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[Surah Al-Baqarah (2): Verse 30]

Hint

And the Lord said to the angels, This is a forgery in the land of the Caliph. Praise be to God, but he said, ``We do not know, but we do not learn.'' (30)

Translation:

And remember, O Prophet, when your Lord said to the angels, "Indeed, I am going to place a vicegerent on earth." They said, "Will You place on earth one who will spread corruption and shed blood, while we glorify You with praise and sanctify You?" Allah said, "Indeed, I know what you do not know."

Explanation of verses

Hint

And when your Lord said to the angels, there is a difference of opinion among the commentators as to whether he is addressing all the angels or the

angels who resided on the earth. Ibn Abbas says that the jinn first had a dwelling on the earth, and after the jinn had disappeared, some of the angels had a dwelling and abode. When the will of God, the Exalted and Majestic, was to create man and make him the vicegerent and successor of the angels of the earth, and according to some reports they were called Nisnas, then he addresses the angels of the earth that he wants to place a vicegerent and representative on the earth, and the meaning of the vicegerent was either Adam, Abu al-Bishr (a.s.) or Adam and his descendants, according to different opinions. And since the angels knew that among the descendants of Adam there would be those who would cause corruption on the earth and shed blood unjustly, that is why they objected, saying, "Do you want to place in our place those who will cause corruption, and we glorify, sanctify, praise and glorify You, and do not commit corruption?" It has been said that the meaning of "earth" is the land of Mecca, which was first created in a compact form and then expanded and spread out.

TAFSIR MUSHAF E FATIMA TUL ZAHRA (S.A) BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

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(The verse indicates the superiority of man over angels)

The fact that the blessed verse clearly indicates the honor and superiority of man over some of the angels, if not all the angels, because honor is tied

to the completeness and totality of existence, and man has been singled out from among the creatures with totality and totality. What seems to be scattered in creatures is gathered in the version of human society, and man, especially its perfection, has all the degrees and advantages of existence, is that he has found the position of divine vicegerent, and Adam and his descendants from the prophets and saints, according to the narrations, are intermediaries in the dissemination of graces, which from the beginning of the first grace, the grace of existence is revealed to them and through them it spreads to the rest of the creatures, and they have a representative position on behalf of God Almighty in the politics and guidance of mankind.

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[Surah Al-Baqarah (2): Verses 31-32]

Hint

And Adam knew all the names, and then they were presented to the angels, and the angels said, "In these names, are you truthful?" (31) We do not know unless we know, but you are the All-Knowing and the Wise (32)

Translation:

God taught Adam and made him know all the names. Then He showed the names that He had

TAFSIR MUSHAFE FA; ...HA SALAAM BY AHATOLLAH DR SYED AMIR HAQ NAQVI

taught Adam to the angels. Then He said to the angels, "Inform me of these names, if you are truthful in that you consider yourselves better than Adam."
The angels said, "Glory be to You! We do not know anything except what You teach us. Indeed, You are the All-Knowing, the All-Righteous."

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Explanation of verses

Hint

And the knowledge of all people

(What were the names that Adam was taught?)

TAFSIR MUSHAF E FATIMA AFEHA SALAM BY AYATOLLAH DR SYED

Explanation: The commentators have said that a name means a sign and evidence that guides the meaning and indicates the essence and attributes of the named one. Allah inspired Adam and made him understand the essence of things, the properties and effects of beings, and their names. He made him knowledgeable about the principles of science, the laws of industry, and the quality of making their tools.
And they say that the purpose of teaching man all the names is to create him from different parts and different powers so that he is prepared to perceive all kinds of evidence from the rational and the tangible, the imaginary and the illusions, and to receive inspiration, to learn the nature of things and the properties of beings, and to learn the laws of industry and the quality of making tools of

action, and what is the beginning of his work in inventions and industries, and also to distinguish between the righteous, the happy, and the wicked, until his advancement reaches a

point
where he sees beings as manifestations and representatives of the names of Allah and understands that the Almighty God is the comprehensive of all perfections and the origin of all beings, and in the arc of ascent reaches a point where he becomes the comprehensive of the great book, both horizontal and internal, as is stated in the words of the Commander of the Faithful,

“Do you think that you are a minor crime, and you encompass the greater world?”
(End of the speech of Sheikh Baha al-Din Ali al-Baydhawi) In short, after the angels ask why did you make Adam a caliph on earth when human beings are corrupting and shedding each other's blood, God Almighty comes to the position of an answer and presents Adam's wisdom and virtue to the angels and teaches Adam (AS) sciences that the angels did not have the ability to learn so that the angels would acknowledge his virtue and know the way in which Adam's superiority over the angels is.
And the meaning of the names that God taught Adam may be the names of the angels in terms of

TAFSIR MUSHAF E FATIMA ALEHA SALAAM BY AYATULLAH DR SYED AMMAR HAQI NAQVI

their types and individuals, that is, God made Adam knowledgeable about the types and classes of angels and made him knowledgeable about the characteristics of each type of them. In this sense, the name here means a sign, that Adam knew each type of angel by the signs that he had become knowledgeable about.
And it is possible that the meaning of the noun's situation is the same as what grammarians say in common usage: "A noun is a verbal noun that indicates a meaning in itself and is not associated with any of the three." However, apparently, the purpose of teaching nouns is not to teach these same conventional words that are determined by their situation. Although knowledge of situation also indicates meaning, knowledge of words and vocabulary does not have much merit; rather, it is merit in knowledge, wisdom, and recognizing the truth of things.

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So, the best explanation is the one that scientists have given, that God created man from different parts and multiple powers so that he would be capable and prepared to recognize the truth of things and their generalities and details, and to know their properties and effects, and to be prepared to recognize the principles and generalities of beings, and to be knowledgeable in preparing industrial tools, and to be knowledgeable

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH DR SYED MIRAB NAQVI NAQVI

in all kinds of industries and natural sciences, so that with his unity and individuality, he would encompass all the worlds of the kingdom and the kingdom of angels, and the world of form and nature, and would not lack any level of formal and spiritual perfections. In this regard, it can be said that man has honor and superiority over the angels and all beings.
Then He presented them to the angels, and He said, "Inform me of the names of these things, if you are truthful." After God had taught Adam all the names of the creatures or their truths, and presented them to the angels, a reproachful address was addressed to the angels from the source of the glory of Allah: "If you are truthful and better than Adam, inform me of the truths of the names, meanings, and characteristics of the creatures."

(The honor of knowledge and the virtue of scholars)

Since the verses make it clear that honor and excellence are in knowledge and there are countless verses and reports on the excellence of knowledge and the high status of scholars, and it has also been proven by evidence and evidence that through knowledge man has gained distinction from all creatures, Sadr al-Mutalahin has a detailed statement here, which I will briefly translate. Regarding the excellence of knowledge, God says to the first person of the universe, the Almighty

TAFSIR MISHKAT E FATIMA AL-ZAHA SALAM BY AYATOLLAH DR SYED AMJAD NAQI NAQVI

and His beloved Muhammad (PBUH), that he should ask his Lord to increase his knowledge and wisdom. Say, “My Lord, increase me in knowledge.” And also regarding the gratitude and excellence of a person,

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it has been revealed that “And He taught you that which you did not know, and the favor of Allah upon you was great.” (1) Surah An-Nisa, verse 114. And regarding the excellence of knowledge, it is enough that the Prophet of the Most Determined, Moses bin Imran (PBUH), asked Khidr for knowledge. (AS) follows up with: “Shall I follow you so that you may teach me guidance from what I have taught you?” (2) Surah Al-Kahf, verse 65. Solomon did not boast of his so-called kingship, but rather he boasted of his knowledge, where he says: “O mankind, teach us the language of the bird.” (3) When Prophet Solomon (AS) boasts of knowledge and understanding, it is fitting that a person with perfect faith should also boast of knowing and recognizing the Lord and the attributes and works of the God of the worlds.
And the hawk boasts of its own weakness, “You have encompassed that which you did not encompass.” (4) If there were no honor and virtue in knowledge and understanding, how could a weak animal find a position in Solomon’s presence

TAFSIR MUSHAF FATIMA ALEHA SALAM BY AYATULLAH DR SYED AMMAR HAQI NAQVI

to demonstrate its scientific mastery and Solomon (AS) to confirm his words?
And all the heavenly books declare the virtue of knowledge and wisdom. It is in the Torah that God addressed Moses (peace be upon him) saying, "Give wisdom to the great, and I have not placed wisdom in the heart except that I forgive it, so learn wisdom and act upon it yourself, then teach others."

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(1) And God has taught you something that you did not know, and God's grace is always great for you.
(2) Shall I follow you so that you may teach me of what you have learned and have advanced in knowledge?
(3) O people, I have learned the language of birds and fowls.
(4) Hudhud said to Solomon, "I have learned something that you do not know."

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God commanded in the Psalms of David (AS) that "Tell the elders and monks of the children of Israel to associate with scholars and scholars, and if they do not find a scholar, to associate with wise and intelligent people, because piety, knowledge, and wisdom are three levels, and I have not placed one of them in anyone whom I wish to destroy, and some scholars have said that I have placed piety first because without piety, true knowledge cannot

TEESRI MUSHAF E FATIMA ALEHA SALAAM BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

be realized." And in the Gospel, in the seventh chapter, it says, "Seek knowledge and teach knowledge, for if knowledge does not bring you happiness, it will not bring you misery, and if it does not elevate you, it will not bring you down, and if it does not free you from need, it will not make you needy, and if it does not benefit you, it will not harm you. And do not say, 'We fear that we may know' and do not act, but say, 'We hope that we may know' and act. Knowledge intercedes for the world, and it is true and certain for God that He does not deprive the world. And on the Day of Judgment, God will address, 'O assembly of scholars, what is your thought of your Lord?' They will say, 'Our Lord, we thought that You would have mercy on us and forgive us.' Thus I intend, for I have entrusted My wisdom to you for your good, not for your evil. So enter My Paradise by My mercy." Some scholars have said that God bestowed seven honors upon seven people: He taught Adam (AS) the knowledge of names, and He taught him all the names (1) Surah Al-Baqarah, verse 29, and He taught Khidr (AS) the knowledge of perception, and We taught him knowledge from Us (2)

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(1) And He taught Adam all the names.
(2) And We taught him knowledge from Us.

TAFSIR MUSHAF E FATIMA ALEYA SALAM BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Surah Kahf verse 24, Yusuf (pbuh) the knowledge of the interpretation of the Lord of the height of the kingdom and the knowledge of the interpretation of the hadiths "1" Surah Yusuf verse 10, and about the art of making armor and the knowledge of prohibited art Labous lakum "2" Surah Anbiya verse 80, and Basliman (pbuh) learned the logic of the bird, and he said, "Are there people who know the logic of the bird" 3" Surah Naml verse 1, and Jesus (pbuh) taught the Torah and the Bible and is a scholar of the book and Wisdom and Torah And the Gospel (4) Surah Al-Imran, verse 43. And by the knowledge of what Muhammad (peace be upon him and his family) has learned the knowledge of Sharia and monotheism, and has taught you that which you did not know (5) Surah An-Nisa, verse 113. The Most Gracious has taught the Quran (6) Surah Ar-Rahman, verse 1. It was the knowledge of names that made Adam prostrate to the angels, it was by the knowledge that Khidr (peace be upon him) found a disciple like Moses (peace be upon him) and Joshua, it was by the knowledge that Joseph (peace be upon him) became the owner of a family and a kingdom, it was by the knowledge that David (peace be upon him) was free and attained a rank, it was by the knowledge that Solomon (peace be upon him) had Bilqis and the jinn, birds and the wind were subservient to his command, it was by the knowledge that Jesus (peace be upon him)

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removed the accusation from his mother Mary (peace be upon him), it was by the knowledge that Muhammad (peace be upon him) He became the one who had the status of intercession for his family.
The end of the summary The honor and excellence of knowledge is so great that the tongue is unable to say and
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(1) My Lord, You have bestowed upon me the kingdom and the kingdom and made me know the interpretation of dreams.
(2) And We taught him the art of making armor.
(3) O people, I have learned the language of birds.
(4) And he was taught the Book and Wisdom and the Torah and the Gospel. [.....]
(5) God taught you to know what you did not know.
(6) The Most Gracious God taught the Quran.

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The pen is incapable of writing. Not one of the wise men of the world denies the virtue of knowledge and the honor of scholars and the superiority of scholars over the ignorant. And in the mountain is every person whom scholars respect.
There is no doubt that the progress and development of man depends on his knowledge. An ignorant man is the same as an animal. Knowledge is a light that emanates from the source of the glory of Allah, and from that

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illumination shines on the heart of a perfect believer, illuminating the surroundings of his heart, and manifests itself from the inside to the outside through the network of senses.
And the evidence for the excellence of knowledge and the high status of scholars is greater than that which can be contained in a brief summary, rather its number is beyond number and measure. In the excellence of knowledge, it is enough that it is said surprisingly in Surah Az-Zumar, verse 13: “Are those who know and those who do not know equal? Only those with understanding remember.” (1) And in Surah Mujadila, verse 12: “Allah will raise those who believe among you and those who are given knowledge in degrees.” (2)
And also the news and hadiths that indicate the virtue of knowledge and wisdom are beyond the number and number. It is narrated from the Holy Prophet (PBUH) that he said: “Scholars are the heirs of the Prophets.” He also said: “Do you want me to inform you of the most generous people in terms of generosity and giving?” They said: “Yes, O Messenger of Allah (PBUH).” He said: “I am the most generous of all the children of Adam, and after me the most generous of all people is the one who gives knowledge and spreads it among the people, and the man who

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(1) Are those who are knowledgeable and those

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who are devoid of knowledge equal to those who are devoid of knowledge and wisdom, except that the people of understanding are mindful. (2) Allah has raised the ranks of those who believe and the ranks of those whom He has taught knowledge by many degrees. (3) Scholars are the heirs of the Prophets.

Page: 245 And in another place, he says : "The pen of scholars is better than the blood of martyrs." And many other narrations, which we will inevitably refrain from mentioning for the sake of brevity.

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(Scientists' speech on what beneficial knowledge is)

What has become somewhat confusing among people is whether that science, which has been described and praised, is a science. Theologians and sages, i.e. those whose point of view and goal is to identify the truth of things, whether in theology or physics or otherwise, consider beneficial knowledge to be the same as the science of monotheism, because the basis of virtues and the origin of every perfection and virtue is the knowledge of the worker, and identifying the origin of the universe is not possible without proof and evidence, and the path of proof

is limited to the science of wisdom and theology, and for this reason, wherever science and knowledge are defined, the purpose is the same science of wisdom and theology.
Moral scholars consider beneficial knowledge to be the identification of good qualities and distinguishing between good human qualities and morals and between the qualities of the sabbath and the bestial, because the origin of every virtue and perfection is the refinement of morals.
Jurists and mujtahids consider beneficial knowledge to be the science of jurisprudence and the knowledge of the laws of the branches, and they say that the science that saves man is that which is a prelude to acting in accordance with the provisions of the pure Sharia, and that is the science of jurisprudence.
The commentators of the Quran consider the beneficial knowledge to be the knowledge of hadith and interpretation, because through the knowledge of hadith and interpretation, the permissible and the forbidden are known, and the obligatory are distinguished from the non-obligatory .
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(1) The combination of scholars is better than the blood of martyrs.

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and the path of servitude and servitude is achieved through it.

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Sufis consider the true knowledge to be the knowledge of the inner self and the path of purifying the heart and the heart, and they say that the knowledge that leads a person to the path of happiness, the path of detachment, the refinement of morals, the purification of the heart from moral impurities, the path of the journey to Allah Almighty, the path of remembrance and learning what they consider to be the necessary path, such knowledge is worthy of definition and praise. And the inventors of new industries and their supporters claim that useful knowledge is limited to these mind-boggling inventions of human hands, such as the invention of electricity, radio, wireless telegraph and thousands of new inventions. They think that useful knowledge is that science that has a practical effect, and that is knowing the properties and effects of things, which industries and inventions depend on. However, knowing general concepts such as divine wisdom or knowing the principles of jurisprudence and others, since it is not knowledge of the properties and effects of beings, has no result and does not result in practical effects. In short, they call science and knowledge the same as natural sciences and wisdom is knowing the effects of nature, and they consider anything else to be illusory and fruitless. However, they do not know that the leaders of mankind and the wise men of the world have not and do not pay attention to the world of nature

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except for the least of what is to prepare and develop the journey to the afterlife. Therefore, the goal and point of the great religious figures and their purpose in knowledge is the same as leading the world. The mortal world has no value in the eyes of those chosen ones, and their effort is to strengthen the spirit, not the body.
In short, what is known and certain is that wherever science and knowledge are defined and praised in the words of religious leaders, the purpose of that science is to complete the spirituality of man, liberate him from the darkness of nature, and lead him to virtue and perfection.

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Although one cannot deny the honor of science and knowledge, even such as knowing some invented sciences and some industries such as tailoring, carpentry, masonry, painting, and others, especially the mind-boggling inventions of human hands that have provided great service to human society and the civilization of communities, and it is fair to say that scholars of art and natural sciences have suffered greatly for the comfort of mankind, we see instead that billions of human souls have been lost and destroyed as a result of these inventions, and their families have been caught in their sins.
From here it becomes clear that beneficial

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knowledge, which is worthy of any definition and praise, is that which completes the rational soul of man and leads him to eternal life, the first of which is the knowledge of monotheism and the last of which is the knowledge of Sharia and the path. Rather, the first and last of it is the knowledge of monotheism, and that is, the knowledge of ethics and the knowledge of rules are the introduction to the knowledge of monotheism. The stronger the foundation of monotheism and knowledge, the stronger the foundation of knowledge. Conversely, the stronger the foundation of knowledge, the stronger the foundation of monotheism. However, the knowledge of monotheism and the recognition of God Almighty is initially dependent on proofs, and in the end it reaches the intellect, and proof arises due to rational reasons, and the mind is achieved after the refinement of morals and the purification of the heart, complete faith and piety. Whoever wants his knowledge to reach the highest level and level of perfection must, after acquiring faith and refining his morals, act according to the instructions of the leaders of mankind and follow their footsteps until, with their blessings, he reaches the limit of human status. For us Muslims, what better way is there than the way of our leaders and what better way than the teachings of our heavenly book (the Quran), which teaches us the path of salvation and happiness well,

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and
leads us to the limit of servitude and complete knowledge. If we behave in the way they have shown us, we will be the happiest people. In short, a true scholar and a true scholar are those in whose heart a light arises that leads him to eternal happiness and life, and creates in him a strength and power that overcomes the natural, sensual, and human powers, and saves the human mind from the captivity of the animal soul, and places him on the throne of humanity, and subdues the affairs of the kingdom of the body to his mind, and finds the path to his happiness with the light and illumination of knowledge, and rests in a safe and secure cradle.
They said, "Glory be to You, we have no knowledge except what You have taught us." When the angels were unable to recognize the names, they expressed their inability and confessed their shortcomings, saying, "We have no knowledge except what You teach us."

(The knowledge of angels is a gift, not a business)

What emerges from the verses and hadiths is that the knowledge of angels is an innate gift that is created by their essence. Angels have classes and ranks, and each class has a level of perfection that cannot be diminished or increased. Perhaps it refers to the ranks and ranks of angels. What is stated in the hadiths is that some of the angels are

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always in prostration, some are always in bowing, and some are standing. And there is nothing for us except for Him a known position.
And the point is that each of them is placed in a certain limit, and just as their actions are on a single level, their knowledge is also of the same type, that is, it is the same that was placed in their nature at the beginning of creation, and in their existence,

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, there are no aspects of aptitude unless a new one is imparted from the beginning, because as it has been said, angels do not have an expected state, every perfection that is suitable for their existence was placed in the essence of their existence at the beginning of creation, but man, since he is the sum of the degrees and origins of existence, has some perfections actually and some perfections potentially, and what has been placed in his aptitude must be put into practice with effort and power. That is, man's actions and his efforts in acquiring his perfections have a great impact, but no matter how much the angels worship, not an iota is added to their inherent perfections and natural knowledge.
You are the All-Knowing, the All-Wise .

(What is meant by the wise and the knowledgeable)

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The word "hakim" comes from the first meaning, sometimes it is called "hakim" and it means someone who is knowledgeable, knows the characteristics and effects of beings and everything in its place, and distinguishes good from bad and good from evil. In this meaning, it is synonymous with "alim" and is one of the attributes of the essence of God, because "alim" is an exaggerated term and indicates the abundance of knowledge and its encompassing of information and its comprehensiveness, and the knowledge of what is good for creatures. Distinguishing between good and bad and knowledge of righteousness and wickedness are among the attributes of the name "alim".
And sometimes a person is called a wise person who is righteous and prudent in his actions and puts everything in its place, and whenever he rules and judges, he is right and timely in such a way that no one among the wise people will object to it. In this regard, "al-Hakim" becomes an attribute of the verb, not an attribute of the essence, and the second meaning is more appropriate here. First, when the angels recognized Adam's position and

knowledge
, they confessed that you are the knower of all things, that the truth of everything is clear and evident to you, and the external and internal of everything is revealed to you. You are also wise,

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and in the act of making Adam the vicegerent on earth, there is no right action or objection to you. And the other thing is that if we take "al-Hakim" to mean the knowledge of the truth of beings, it becomes synonymous with "al-Alim" which means knowing the benefits and harms of affairs, not in the sense of arranging things and putting everything in its proper place. If "al-Hakim" is taken to mean action and planning in affairs, it seems more appropriate in eloquent and eloquent speech.

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[Surah Al-Baqarah (2): Verse 33]

Hint

He said, O Adam, prophesy them by their names, so I prophesy them by their names. You are hidden and we hide (33)

Translation:

The address is issued from the source of the glory of God: "O Adam, inform the angels of their names." So when Adam informed the angels of their names, God said to the angels, "Did I not tell you that I know what is hidden and unseen in the heavens and what is unseen on the earth, and I know what you reveal and what you conceal?"

(Explanation)

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Hint

"Their news" The literal meaning of news and news in the Arabic language is to give news of a great matter that contains great benefit and knowledge or strong suspicion is obtained from it. Not every news is called news in the Arabic language, but news is called news that includes three characteristics:
1- To give news of an important matter, 2- To consider great benefit by giving news, 3- The listener gains knowledge or strong suspicion from the news. This is what the Holy Quran says about great news, such as "Amma Yatisaalaa'uloon 'an-Nabaa' Al-A'zeem" Surah Am verse 1. Therefore, in this respect, the meaning of the names of great matters should be, not only the names of objects or the names of angels, as some have thought.

(What is meant by the names that God taught Adam?)

As many commentators have said, perhaps the meaning of the names that God taught Adam and then commanded Adam to inform the angels of (Names

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) is the reality of things, the characteristics, and the benefits of beings, not just words and phrases. And the recognition of anything truly becomes possible when that thing is known in all its aspects

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of existence. For everything, four modes of existence are conceived: verbal existence, written existence, mental existence, external existence. Verbal existence is the name that a person is given at birth and is known by, and its written existence is based on its verbal existence, and its mental existence is its mode of existence and personal form that is conceived in the mind, and objective existence is the same as the personality and manner of external existence of things. And true knowledge of anything is knowing its objective external existence in all its aspects and titles, including its effects, essence, powers, and external and internal feelings, and its potential and objective aspects, and what is revealed and manifested in it, and what is hidden and concealed in its reality, not just the effects that are perceived through external feelings. These are not considered true knowledge. This is what is said in the Quran: They know outwardly about the life of the world, and they are not aware of it. The Hereafter, they are unaware"1" Surah Ar-Rum, verse 6.
And in another sense, everything has an existence in the preserved tablet and in the world of angels and holy intellects, and has a mode of existence in the world of souls, both human and individual, and has an existence in the natural world and the world of sense.
In short, perhaps the purpose of the names that

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God taught Adam and ordered him to teach those names to the angels is to make Adam (AS) aware of all levels of existence, from the name and the name, and objective existences, and the existences of the Almighty and the existences of the Salafis, and also to make him aware of all types of existences, from the mode of material existence to the intellectual existence, and from the intellectual to the level

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(1) That the community knows the appearance of the life of this world, and they are unaware of the Hereafter.

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Huoli, because it has been proven in its place that beings are connected to each other from the highest to the lowest like the links of a chain, and the wise call the arc of ascension from the lowest to the highest, and the arc of descent from the highest to the highest, because the Almighty God came from the angels in order to prove the virtue of Adam, his position, and his virtue and superiority, and as has been said, superiority and superiority are only due to knowledge, and nothing else.

(Are angels better than humans?)

There is a lot of debate among scholars here. Some consider angels to be superior to humans, and

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some consider humans to be superior to angels. In some respects, it can be said that a perfect human is superior and higher than angels. One is that an angel is limited to a certain limit that does not exceed its limit. Gabriel, the angel of the closeness, says on the night of the Ascension: " If I had descended even a single inch, my wings would have burned." However, the perfect human being, that is, the Prophet Muhammad (PBUH), passes through the Sidra al-Muntahi and reaches "the lowest of its arches."

And the other is that God made Adam the prostrate of all the angels, where He says, "So the angels prostrated themselves, all of them together." Although it cannot be said that angels are superior to Adam, because if angels were superior to Adam, how would they have been ordered to show their submission and prostrate themselves before Adam and prostrate to Adam?

And another is that God taught Adam the names and made him the teacher of the angels, and of course, a learner is considered better and more excellent than a student. Also, before Adam taught the angels the names, the angels had no knowledge of the names, and Adam (PBUH) was knowledgeable about them through divine teaching, and in this respect, Adam was superior to the angels.

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Are those who know and those who do not know equal? 1.

And in some hadiths, the Infallible (PBUH) considers a perfect human being superior to an angel, in the sense that an angel does not have the power of lust and anger to struggle with the soul and refrain from its demands, and a person who opposes the desires of the soul and follows reason and the law is better than an angel.

So, based on these criteria, it can be said that a perfect believer is better and more superior than an angel. However, in other respects, as many scholars believe, an angel is better and more noble than a human being, because the honor and virtue of every object is truly its essence, and the truth and essence of an angel is purely spirituality and enlightenment, and is not associated with the darkness of monstrousness and matter. When a human being has passed through certain stages and has become perfect and has been liberated from the darkness of matter and the world of nature, it is possible for him to reach the first rank of an angel, like the prophets, whose spirituality prevails over their physical aspects, and also the mission of the prophets was through angels. Therefore, an angel is superior to a human being.

And they have also brought evidence from the Quranic verses on the superiority of angels, such as the Almighty's saying, "The trustworthy spirit

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has descended upon your heart with it" (2) Surah Shu'ara', verse 193, and in another place, it is narrated from Satan's saying, "Your Lord did not forbid you from this tree except that you should become angels" (3) Surah Al-A'raf, verse 19. If angels were not superior to humans, how could Adam and Eve have been deceived by Satan, hoping that they would become angels by eating from the forbidden tree?
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(1) Are those who have knowledge equal to those who have no knowledge, meaning they are never equal in virtue.
(2) The trustworthy spirit has descended upon your heart with the Quran.
(3) God did not forbid you two from eating the tree except that you were two angels.

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And also the angels are always busy in worshipping and obeying the command of their Lord and have the status of "obedience" with Him, as He said about them: "Indeed, those who are with your Lord are not arrogant in their worship of Him" (1) Surah Al-A'raf, verse 25, and He has introduced man as oppressors and ignorant.
In summary, there is a lot of discussion among scholars here, which I will refrain from stating for the sake of brevity. It would be better to say that angels and humans are two distinct types and two

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different types. In some ways, it can be said that angels are truly a substance that is not tainted with the darkness of a monster, and is always engaged in obedience and submission, and immersed in observing the glory and beauty of someone. They are considered noble and superior to humans. Especially the close angels such as Gabriel and Michael, the angels of the Throne, and the like, are nobler than the perfect individuals of humans. And in terms of the characteristics and comprehensiveness that are taken from humans and those infinite powers and abilities that are placed in humans for advancement and exaltation, which angels lack and are limited to a certain extent, with these qualifications, humans are superior to angels, especially the planning angels, who are in fact servants of humans and subordinate to the will of God and have been employed to protect and guard humans and ensure their comfort and livelihood. "And Allah is the Knower of the Truths of All Things."

Nine straight heavens are pleasing to the king, the result of what is in the secret of the children of Adam from Him (Saadi)

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(1) Those who are with God Almighty are not arrogant in worshipping Him, Glory be to Him.

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[Surah Al-Baqarah (2): Verse 34]

Hint

And when We said to the angels, "Prostrate yourselves before Adam," they prostrated themselves, except for Iblis, my father, but he was arrogant and was of the disbelievers. (34)

Translation:

When We said to the angels, "Prostrate to Adam," they all prostrated to him, except Iblis, who refused to prostrate and was arrogant and became one of the disbelievers.

(Explanation)

Hint

Prostrate to Adam. Prostration in the language is the highest degree of expressing humility and humility in front of the great and expressing servitude and servitude to him. Worship is when a servant, in a position of servitude, forces himself to obey and carry out the orders of the master without expressing his own opinion or taste. The act of servitude must have the authority of the master's authority and be under the command of the master himself. Worship takes a person to the position of servitude when the divine commands

have been communicated through his messengers and the servant acts as a duty, not for reward or reward.
And the most obvious thing that shows the humiliation of servitude and the dignity of Lordship is prostration, and prostration is either voluntary or involuntary. Voluntary prostration is specific to humans, jinn, and angels. He addressed humans, “So prostrate yourselves to God and worship Him” (1), meaning that humans are commanded to voluntarily place their most honorable limbs on the ground, which is considered the lowest of creatures, in front of the majesty of the Almighty, the Mighty, the Powerful, the Noble, and to express their servitude and servitude, and a beautiful reward has been prepared for that.
Prostration without volition is like the prostration of all creatures from inanimate objects
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(1) So prostrate yourselves to God and worship and serve Him.

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And there are plants and animals, and the stars and the trees prostrate themselves (1), Surah Ar-Rahman, verse 3, whose prostration is based on nature and instinct.
And that the angels were ordered to prostrate for Adam, although prostration is specific to God, some have said in explanation that the angels

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were ordered to make Adam their Qiblah, not to prostrate to Adam (AS), or that the intention was that the angels should be submissive and obedient to Adam (AS) and to declare the greatness and greatness of Adam (AS). So the prostration of the angels was the prostration of greatness, veneration and honor, and the angels were ordered to gird themselves to serve the children of Adam (AS). This was because all the angels obeyed that command except the accursed Iblis, who did not know the spiritual status of Adam (AS), saw only the physical form and was oblivious to the meaning. This was because he considered himself more honorable than Adam, so he was arrogant and refrained from prostrated before Adam and declared his lowliness before him. In violation of the command of God Almighty, he was thrown from his lofty position. After being given a respite, he swore, "By your greatness!" "We will mislead them all" (2) to mislead Adam (AS) and his descendants. After many years of worship and servitude, Satan was rejected and cursed. Woe to us, the descendants of Adam, who commit many sins and mistakes every day and still hope for forgiveness and forgiveness from the grace of God. But He has promised us through His grace, generosity and greatness that whenever we turn to Him and knock on the door of His mercy and generosity, He will accept us and forgive our sins and pardon us.

TAFSIR MUSHAF E FATIMA AL ZEHRA SALAM BY AYATOLLAH DR SYED MIRAR HAQ NAQVI

(1) The stars and trees are prostrate. (2) By Your glory and majesty, I will mislead and mislead all the descendants of Adam. [.....]

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(What is meant by prostration and glorification of creatures?)

There are many verses in the Holy Book that indicate that all creatures, from trees and animals to angels and earthly and heavenly beings, prostrate themselves completely to God. And to God all who are in the heavens and the earth prostrate themselves willingly or unwillingly. Surah Ra'd, verse 16, "And the stars and the trees prostrate themselves." And there are many verses like these.
And in other verses, it is pointed out that all creatures glorify, glorify, and praise the station of Lordship. And indeed, there is nothing but glorifies with His praise, but you do not understand their glorification. (2) Surah Bani Isra'il, verse 46, and others. Many commentators say that the meaning of all creatures prostrating, whether inanimate objects, plants, or animals, is that they are all subject to the command of God, and all are humble and obedient to His orders of creation. Each one is assigned a task, and all of them bow down in submission and obedience, and they do not slack off from the orders sent to them.
And the purpose of glorifying and praising the

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creatures is the indication of their existence and states on the existence and unity and the rest of the attributes of that eternal person, and in response to the question that the indication of their existence on the existence of the teacher and organizer of the world is very clear and evident, how did he say, "And you do not understand their glorification, even though many people acknowledge their existence .
"

(1) And to God prostrate all who are in the heavens and the earth, willingly or unwillingly.
(2) There is nothing but that praises and glorifies God, but you do not understand their glorification and sanctification.

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The wise, thoughtful creator, but they do not have a deep view of the creatures and do not ponder and think about the various meanings of them. This is because he said, "They do not understand," meaning they do not think. Some scholars skilled in science and wisdom have said that these verses can be used to show that all creatures are alive and expressive, even inanimate objects, because every creature becomes a possessor of life and knowledge to the extent of the illumination of the light of existence that is added from the source of smell. Even inanimate objects and plants also have a small amount of knowledge and life. However,

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just as their existence is weak, their life and knowledge are also weak, so that they are not visible to ordinary people. They say in the language of the present: "

We are hearing, seeing, and knowing. We are not intimate with you. We are ignorant ." It should be known that the evidence of the creatures for their thoughtful existence is realized in two ways, sometimes through rational proof and sometimes through secret means and evidence. The proof is either verbal or immediate. Verbal proof has no place in proving the existence of the Creator, because verbal proof is the cause and The cause is the result of the effect and the cause, and for the necessary existence, a cause and a cause cannot be assumed. Therefore, here, it is limited to the immediate proof that is the result of the effect, and all beings are immediate proofs to prove the necessary existence, the Almighty, because the existence of the effect is the proof of the existence of its cause, and the way of identification is possible for any rational being. Therefore, it cannot be considered as a general and collective address to the believers that you do not understand their glorification, because faith is not realized without confirmation, and confirmation is not possible without ending with a necessary and obvious matter.
Therefore, the believers, especially the believers of

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the early days of Islam, whose faith was not imitation and taking from their ancestors, of course, believed through thought, investigation, and understanding.

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So, in general, it cannot be said that you do not understand the implication of their existence on their Creator and their Maker. Perhaps the intention is that you believers who have believed on the basis of rational proof and evidence do not understand the glorification of the creatures in a practical and personal way and through secret observation. However, the complete believer, in the state of connection of his soul and his secret with the truth of the creatures, clearly observes that all creatures are words of truth and sees with the eye of the heart that every creature, by virtue of its existence, is itself a glorification and extolling of the attributes of truth, that is, he sees how the creatures indicate the attributes of the Eternal. Also, for the person with a sound heart, the manner in which the creatures prostrate is revealed and known, and the eye of the heart sees how the creatures are bound in servitude and obedience to them and do not show any weakness in the obedience they return to them.

TAFSIR MUSHAF E FATIMA LEHASNAM BY AYATULLAH DR SYED AMIR HAQ NAQVI

There is a special rosary hidden in the nature of every being.

And it seems to me that there is another aspect here that may be said that in the instinct of each type of creature there is a special glorification and remembrance that is specific to smell. Just as every creature has an instinct for securing its livelihood and continuing its life, which provides for its needs without our thought or behavior, so too, by nature and instinct that the controller and instructor of the universe has placed in its system, each one thanks and praises the One God in a special way. Instinct in all types of creatures is like nature in man. Just as human nature is based on monotheism, so the instinct of all types of animals, plants, and inanimate objects is based on reverence and praise of that eternal One in a special way.
And they do not understand except the special ones of the friends of Allah from among the prophets and saints, and someone who has a spirit like the spirit of the Prophet Solomon (peace be upon him) who tells the story of the ant.

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O ants, enter your dwelling. Of course, Solomon did not listen to the words of the ant with the ear that every animal has, but rather with external knowledge and inner hearing, he listened to the words that were spoken from the secret tongue of the ant.
And the Quranic verses, news, hadiths, and supplications that confirm the matter have been

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reported from the Imams in the morning supplications:
1. “Glory to Him whom the cattle glorify with their voices, saying, ‘Glory to Him, the Holy One.’ Glory to Him whom the seas glorify with their waves. The beasts in their pastures glorify You, the beasts in their scales, the birds in their lairs, the seas glorify You with their waves, the whales in their waters, the waters in their channels, and the vermin in their places.”
Until the end, and because there are many types of supplications.
After explaining, you will understand that the evidence of beings for the true existence and eternal attributes is either through the proof of "immediateness" that we can understand the existence of the necessary existence, which is free from occurrence and possibility, or through the means of and and and and and are of two kinds. Sometimes the believer-knower examines the quality of the relationship of beings in a very brief way, and by observing the revelation, it is revealed to him. He observes the nature of the consistency and relationship of beings in a very direct way, as well as His presence and guardianship.
And that the way of identification becomes easy for a person when he is like a diver
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(1) Glory be to Him whom they glorify and praise with the four ends of their voices and say,

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"Subhuha Qudusa." Glory be to God whom the seas sanctify with their waves and all the creatures of the earth praise in their pastures and wild animals praise in their places and beasts of prey in their dens and birds in their nests and fish in the waters and waters in their places of flow and animals and insects of the earth in their places.

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He sinks into the ocean of the greatness of God Almighty in such a way that no trace of his own identity remains in the level of witnessing, and he experiences, as the mystics call it, "annihilation in God." And the way of life and the soul, with the levels it has, is considered the level of knowledge and the first position of the close ones. However, its highest level, which has no representative on earth except the prophets and their successors, is that in addition to discovery, witnessing, and "annihilation in God," he sinks into the depths of existence, and the truth and nature of the existence of every being and the effects that follow it are revealed to his eyes, and all the states and instincts that lie hidden in the exterior and interior of every object become apparent and clear to him. So, one can know the quality of prostration of beings and the manner of glorifying every kind of possible things, which is to say that one has reached the final stage of knowledge. Indeed, such understanding and knowledge are not

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worthy of everyone's position. Only a few people are worthy of being the manifestation of the attributes of truth and have become representatives of knowledge, wisdom, power and the rest of the attributes of Allah, because they have been granted a great gift. These are the ambassadors of God and the perfect example of man, and it is fitting to say about them, "If it were not for Allah, the heavens would not have been created."

(The three levels of monotheism and the ranks of monotheists)

The first level is the monotheism of the common people, meaning the general believers who have not gone a step higher than the level of words and concepts. The second level is the monotheism of the special ones, who have reached the position of proving the Creator through evidence and proof and prove the true essence and attributes through evidence and proof. The third level is the monotheism of the special ones, and here there are two levels, and each level contains levels. The first level is that one has taken a step higher through evidence and proof and has reached the level of understanding and discovery, and understands the quality of the relationship between one's existence and the rest of the beings with the truth of the Exalted

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IFSIR MUSHAF FEATIMA ALLHA SALAMUHYA AYATOLLH DR SYED AMMAR NAQ NAQVI

Of course, it is a high level that one must strive to reach, but reaching this level is more or less possible for someone who has faith and piety. The second level of the third level is called specific monotheism, and it is in this level that the truths and secrets of existence are revealed, and every being is examined with the truth of existence and the secrets that are hidden in it, and the people of such monotheism are the representatives of the Almighty and the manifestation of the attributes of the One, and the grace of existence and the radiance of the light of the first eternity reach them, and through them it spreads to the rest of the beings. The fact is that obedience to them is obedience to the truth, love and friendship, that the noble ones are the friends of God. So prostrate except for Satan There is a dispute among the scholars of interpretation as to whether Satan was created from the genus of angels or from the genus of jinn. Many commentators say that he was from the genus of angels, and another group says that he was from the genus of jinn. The argument of those who say he was an angel is this exception, meaning that all the angels prostrated to Adam except Iblis, who opposed him among the angels and did not prostrate because God commanded the angels to prostrate to Adam and did not command anyone other than the angels. If Satan were a jinn, he would not have been commanded to prostrate at all, so that he

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would be rejected for opposing.
And the argument of those who say he was a jinn and not an angel is that the Almighty's statement, "He was from the jinn and was," indicates that Iblis was always from the jinn, not because he opposed and did not prostrate.
And if Iblis were an angel, he would never have done wrong or erred, because what causes error is the powers of lust and anger, from which angels are exempt (

page 264).
From this it becomes clear that Iblis was from the jinn, and the exception here is a broken exception, such as when they say that everyone came to the house except the donkey, and a broken exception is considered one of the types of exceptions. And when they say that God only commanded the angels to prostrate, and if he was a jinn and not an angel, he would never have been commanded to prostrate. Let us say for ourselves that the verses make it clear that Satan was also commanded to prostrate, because as can be seen from the narrations, Satan worshipped so much that he apparently considered himself to be from the angel, and it is possible that he was commanded to prostrate as a test, "so that whoever faints in him may turn black." And the fact that they say that he was an angel and changed the truth in opposition and entered the jinn does not seem correct,

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because the heart of the truth and nature is impossible. From this it becomes clear that Iblis was originally a jinn and Turn your idol into an angel.

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[Surah Al-Baqarah (2): Verse 35]

Hint

And we say, O Adam, that you and your spouse will be in Paradise, and that all of them will be a place of shame, and do not come near this tree, let us be of the oppressors (35)

Translation:

And We said, "O Adam, dwell in Paradise, you and your wife, and eat of its ample and pure bounty as you wish. And do not be near the tree. If you were near the tree, you would be among those who wronged themselves."

(Explanation)

Hint

And we said, "We said," or "Adam," the noun "settlement." "Settlement" is not a plural noun, but rather indicates the greatness and nobility of the speaker. "Settlement" literally means settling down and taking rest after moving, or settling down and

settling in a place or home.
You and your spouse are in Paradise .

(What kind of paradise was Adam's paradise?)

There is a debate among commentators about whether it was the Paradise of this world or the Paradise of eternity:
In the commentary of Ali ibn Ibrahim, Sadiq Al-Muhammad (peace be upon him) was asked whether Adam's Paradise was from this world or from the Hereafter. His Holiness replied, "The Paradise of this world, because in it the moon and the sun would rise and set, and if it were from the Paradise of the Hereafter, they would never leave it."
Some have said that it was a Paradise in the sky other than the Paradise of eternity, because the Paradise of eternity is permanent. Whoever enters it will never leave it, and there is no burden or obligation in it.
And some commentators say that it is the same eternal paradise that is promised to the pious on

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considering that the letter "Alif" and "Lam" at the beginning of it are the letters of the word "Alif" and "Lam" and refer to the same eternal paradise. In order to remove the objection about how Satan entered eternal paradise after being rejected, they say that Satan did not enter paradise, he deceived

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them from outside by deception. And the reason they say that one who enters eternal paradise will not be able to leave is that the position that will be given to the pious people on the Day of Judgment as a reward for their deeds, not at the beginning of the matter.

The answer is that the letters Alf and Lam in the verse Alf and Lam are a gender, not a covenant, because as it is clear from the verses and narrations, Paradise has different types and degrees, and each has a name. Perhaps Adam (peace be upon him) was commanded to enter a Paradise that was suitable for him, that is, suitable for the beginning of his existence, not the promised Paradise, which is the final home and place of man after passing through the stages of existence. The fact that it is called the Paradise of Eternity may be due to the fact that whoever enters it will be eternal in it and will not be able to leave, as the Holy Quran repeatedly says about the people of Paradise: “They will abide therein forever.”

And some have said that Adam's paradise may be the same as the paradise of this world, because Adam was created on earth, and therefore his paradise must also be on earth, and it was a garden in Palestine or between Persia and Kerman, and it was designated to test Adam. The meaning of the descent in the verse after "Ahabetua" is Adam's transfer to the land of India after the sin,

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and descent is used with this meaning in the Quran, as in the Almighty's saying, "Ahabetua Misra."
And the same narration of Ali ibn Ibrahim confirms the first statement, because it is not possible to enter the Paradise of the Hereafter except after passing through the stages and stages that are consecutive, meaning that divine wisdom has required that a person cannot enter the Paradise of eternity until he has passed through the life of this world and after that the world of

Barzakh
, just as he will not pass through the world until he has passed through the world of the father's loins and the mother's womb. It is apparent that Paradise was the first abode of Adam (peace be upon him) and that he had to pass through several worlds after that to reach that promised Paradise, because it has been proven in its place that evasion in existence is impossible. No matter how fast a moving object moves, it must travel a distance to reach its destination. And the creation of man is not a spurt, but rather a gradual one, and it requires time and duration.

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(Was the creation of Eve a child?)

Ibn Abbas, Ibn Mas'ud and some other commentators say that when the accursed Iblis was cast out of his noble position, he was cursed

with eternal curse and was expelled from Paradise. Adam was left alone and became wild from loneliness. God created Eve so that Adam could become familiar with Eve. In some narrations, it is said that Adam fell asleep and Eve was taken from his left side. When Adam woke up, he saw a beautiful woman sitting beside him. He asked him who he was. He said, "I am a woman." He said, "Why were you created?" He said, "So that you may find peace and intimacy with me." The angels asked, "What is the name of woman?" He said, "Hawa," and they called her Eve, because she was created from a living Adam.
In the book Faqih, it is narrated from Zurarah that Imam Sadiq was asked about the creation of Eve, and that it is said that when God created Adam, He took Eve out of his left rib. The Imam replied, " Glory be to God and exalted be He for that, great and exalted be
He." Did God not have the power to create a wife for Adam from something other than his rib? And that it is a heinous statement to say that some of Adam's wives would become his

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to the extent of saying that Eve was created from the best of Adam's impurities.

"The speech of Sadr al-Mutallahin on the interpretation of the verse"

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The great scientist has a statement here that we will briefly translate. Know that for a perfect human being, in the beginning of his states and the beginning of his existence, there are positions and degrees, just as at the end of his command, there is also a position and position. The first position is his existence in the knowledge of the presence of God Almighty, who is His vicegerent and representative on earth, and in that position the covenant and covenant were taken from him. The second position is his position of prostration, which the angels were ordered to prostrate for Adam in the Paradise of Spirits and the Holy World, which is the time when all the forms of the Divine Names appear. The third position is the place where the soul belongs to the body in the heavenly world, and that is after the world of names, which is realized through the animal soul that is the intermediary between the intellect and the dirty body. With this subtle animal soul, man enters the world of ghosts in the animal level and the Paradise of bodies and gestures. The Almighty says, "O Adam, dwell thou and thy wife in Paradise."

The fourth stage is the stage of his descent to the earthly world and his affiliation with this dark body that is composed of opposites and the source of enmity and corruption and causes his being hidden from the world of resurrection.

Up to this point, the descent of man from the

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original nature has come to an end. After that, in the stage of returning to the beginning and returning to nature in the arc of ascent, in contrast to the downward course, the return of the trusts in his hands also has stages, as detailed in the stages and states of the Hereafter. (End)

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And do not come near this tree It is narrated from Imam Muhammad Baqir (AS) "Do not come near" means that you should not eat from the tree, and there is no contradiction in the fact that the opposition to the command of God Almighty was realized and they ate from that tree, not that it is only a prohibition against approaching that tree, as the apparent meaning of the verse is. And whether the prohibition against eating from that tree was a prohibition of prohibition or a prohibition of exclusion. Some believe that it was forbidden for Adam and Eve to eat from that tree, and they have taken the prohibition here as a prohibition of prohibition, and they opposed it and committed sin, and that they have cited the verse and its like as evidence for their corrupt belief that they consider it permissible for the prophets to sin and deny the infallibility of the prophets. However, the correct and correct opinion, which is in accordance with rational and narrational arguments and in accordance with the true Ja'fari school of thought, is that the prohibition here is not

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a prohibition of prohibition, but a prohibition of exclusion, meaning that it was not forbidden for Adam and Eve to eat from that tree, but rather it was better and more appropriate for them not to eat from that tree because eating from that tree caused their downfall, and perhaps for this reason they forbade them, as if they were saying that you will be harmed on the way of the messenger, and in this sense the prohibition is a guide, not a prohibition of prohibition.
And in theology, it has been proven and substantiated that the prophets and caliphs should be infallible from every sin and error, whether minor or major, whether intentional or unintentional. They do not consider it permissible for them to make a mistake even in their childhood and immature state. Their main reason is that if the founder of the divine law is permissible to make mistakes, then even if it is due to negligence or forgetfulness, then there is no longer any confidence in his words and speech. How can one be confident in the words of someone who is permissible to make mistakes?

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And also, if they are wrongdoers, they will be in a position of divine wrath and anger. How can it be accepted that the guardian of God Almighty will be in a position of His wrath and deserve punishment?
The reason is that scholars and most Shiite

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scholars have attributed this and similar cases to the first desertion, not to a sin that is a term that the perpetrator deserves punishment. And that is a correct statement that is in accordance with rational and narrated evidence, and the verses that are apparently attributed to the prophets in the narrations have attributed this sin to the first desertion, and this is the correct and correct statement.

Yes, it can be said that the first desertion is considered worse than the mistake of ordinary people in relation to those nobles, because the sin of each person is worthy of his position, rank, and understanding. The duty of the close relatives and those who are constantly present with the sultans is different from the duty of the worker who does farming or spinning cocoons in remote areas. If they act against the sultan's regulations, they are punished slightly, but the relatives who are aware of the royal position see it as a violation and their excuse is not easily accepted.

The fact is that, if we can use the narrations, when the prophets found a slight contradiction in themselves, they would be so lost that they would fall down and tremble for a while and wander about without their senses until it became clear to them through revelation that God had accepted their repentance.

The good deeds of the righteous are the sins of those who are close to Allah. Rather,

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it can be said that the highest sins are the attention to self and natural affairs, which, due to the necessities of humanity, sometimes prevented them from paying attention to the truth of Allah, not a terminological sin, because the greatness of the souls of those noble ones and their spiritual elevation are higher than contradicting the explicit text. In the interpretation of Majma' al-Bayan, it is said that there is a difference of opinion as to whether the prohibition "do not approach" (

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is a prohibition that forbade Adam and Eve from eating from that tree or a prohibition that is a prohibition of exclusion, the first and better being that they should not go near that tree and eat from it. Sheikh Tabarsi says that the closest to our way is the second opinion, because it is not permissible for the prophets to commit an evil act, whether minor or major. Major sins.
And a group of Sunnis, who are called Mu'tazilah, believe that man's sin was minor, not major, and that whether man committed it intentionally or inadvertently and out of forgetfulness of what was forbidden, there is much debate among them.
And what we say is that it is not correct to attribute major sins to the Prophets because the perpetrator of it deserves punishment and condemnation.
And also, in our opinion, all sins are major and the perpetrator deserves punishment. The reason why

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some are called minor and some major is relative. Some sins are considered minor compared to others. Since the prophets cannot be held responsible for punishment, condemnation, and punishment, it is not correct to attribute sin to them. Also, if those great men were to make mistakes, people would hate them. This means that people would be inclined to follow a prophet and accept his words because they are sure that he is immune to error and mistakes. Since prophets were sent to guide people, they should be such that people would be willing and inclined to follow them and accept their words. Therefore, it can be understood from this that the sin of Adam was the first desertion, not a major sin, for which the perpetrator deserves punishment.
And what kind of tree was that Manhi tree? Some have said it was a fig, some have said it was a grape, some have said it was wheat, "and it is from Imam Amir (AS) that that tree was a camphor tree." Some have identified it as the tree of knowledge of good and evil, and some have introduced it as the tree of immortality. In short, everyone has identified it with some credibility.

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And it should be known that the expulsion of Adam and Eve from Paradise was not for revenge or punishment, but rather divine wisdom had demanded that Adam and Eve descend to earth

and that Adam (peace be upon him) become the vicegerent and representative of the truth on earth, and that human beings on earth grow and progress, and that they come from ability to action and from imperfection to perfection, and that they become worthy of reward and punishment for their good and bad deeds. If Adam had not eaten from that tree, then he would have to be expelled from Paradise in the end because He said, "Indeed, I am making a vicegerent on the earth." Adam was originally created to repair the earth and represent the divine attributes on earth, and if he had not eaten from that tree, perhaps his stay in Paradise and his duration of residence would have been longer.

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[Surah Al-Baqarah (2): Verse 36]

Hint

So let the devil leave them, and let them go out from what they were afraid of. Eli Hain (36)

Translation:

So Satan made Adam and Eve slip and removed them from the high position they had. We said, "O Adam, Eve and Iblis, get down from Paradise to the earth, some of you enemies of others, and the earth is your place of stability and settlement until the time of your death."

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(Explanation)

"Descend" literally means to descend and fall from a high rank or a high place, you know, and sometimes it is called descent and the intention is to move from one place to another, as it is said in the Holy Book: "Descend and be transported to Egypt."
So the devil removed them. The reason for this is that the devil caused them to stumble by kissing them.
And there are several sayings about the fact that the child Satan brought his means into Paradise, which is the place of those who are close to God, even though Satan had been rejected and expelled from the holy place he had in violation of God's command:
1- Adam was near the door of Paradise and Satan deceived him from outside, and that was before his descent to the earth.
2- Satan entered through the mouth of the serpent, and the serpent entered Paradise through a peacock, and some have said that Adam and Eve only heard the voice of Satan, but did not see him.
Some commentators have an article on the descent of Adam (peace be upon him) and the explanation of the Almighty's saying, "One part of you is an enemy," which I will translate briefly:

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Man has three stations and three stages in the arc

of descent, and the most perfect of mankind has three stages in the arc of ascent, and two ways of descent and two ways of ascent are envisaged for them. The final station of his descent and fall is the world of contradiction and the world of matter, and from matter comes division and multiplicity. The multiplicity that arises from matter causes antagonism, corruption, selfishness, hatred, envy, bloodshed, and struggle for survival. All the corruption that arises on earth is due to the narrowness of the existence of matter and its necessities. The limitation and narrowness of existence cause the deficiency of good deeds and the lack of development and well-being for its inhabitants. This is because, in accordance with the rule of struggle for survival, there is much strife and envy on earth, and the saying, "One part of you is an enemy" refers to the It is a contradiction that is one of the characteristics and effects of the universe, which is the place where Adam and his descendants descended, that man was given the power of anger and lust, so that with the power of anger he could repel harm and with the power of lust he could attract benefits.
Also, in the divine wisdom and order of creation, it was necessary to place a caliph and representative on earth, because man is civil by nature and needs a law that would rule between them, which would determine the duties of everyone based on the law of justice and not favor some over others. The law

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must be divine in order for people to accept it. Therefore, of course, there must always be a divine representative and caliph (either a prophet or a caliph and an imam) on earth. The one who claims to have been given a divine position must demonstrate miracles and miracles to prove it, otherwise he will not be accepted outright. When the mission of the claimant to prophethood is proven, of course, people will accept his words and hostility and conflict will be eliminated among people.
And some have said that the meaning of "some of you for some" is the enemy of Adam (peace be upon him) and his descendants, and of Iblis and his descendants, because of the enmity and corruption that appeared on earth.

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It is said to be due to the enmity and temptation of Satan, and Adam (AS)'s enmity towards Satan is pure wisdom, faith and deliverance from his evil, but Satan's enmity towards Adam (AS) is deceit and disbelief. (End) And for you on the earth is a resting place and a benefit. We have made the earth a resting place for you, that you may benefit from it until the time of your death. There are several opinions regarding the meaning of the word "resting place". Ibn Mas'ud said that the meaning is "resting on the earth" and "deposit" in the grave. Ibn Abbas said that the meaning is

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"resting on the earth" and "deposit" in the loins of the fathers. Al-Hasan said that the meaning is "resting in the hereafter" and "deposit" in this world, because the place of steadfastness and stability is a place where there is no transition, and the hereafter is the place of human settlement and stability, not this world, where man is in constant change and transformation.
Until then, perhaps the meaning is during death if we say that the address is to human beings in the land of the Fallen, and it may be the meaning is during the resurrection of the Day of Judgment if we say that the address is in general because the place of the human race's stability until the Day of Judgment is the earth. The second meaning is closer to the context of the verse.
In the commentary of Ali ibn Ibrahim Qummi, it is said that Adam fell after his sin to the land of Safa, and the land of Safa is called Safa because the Safwat of Allah, i.e. Adam, the Safi (peace be upon him), fell there and Eve fell to the land of Marwa, and for this reason it is called Marwa because Marwa, i.e. woman, descended there.
And after Adam (AS) fell to the ground, he prostrated and wept for forty days until Gabriel (AS) descended upon him and said, "O Adam (AS), did not God create you with His power and breathe into you of His spirit and make you a

worshipper

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of His angels?" Adam (AS) said, "Yes, that is so." Gabriel said, "Did He not forbid you from eating from the tree? Why did you oppose the command of God Almighty and rebel?" Adam (AS) said, "O Gabriel! Satan swore by God that I am your well-wisher, and I never thought that anyone would swear falsely by God."

[Surah Al-Baqarah (2): Verse 37]

Hint

Adam's fate is from the Lord of words, and He repents to him, for He is the Most Merciful (37)

Translation:

So Adam received words from his Lord, so God accepted his repentance, for He is the Acceptor of repentance, the Merciful.

(Explanation)

Hint

Ali ibn Ibrahim narrated from Sadiq Al-Muhammad (PBUH) that after Adam (PBUH) had cried for forty days in the land of Safa after leaving Paradise, where he was in the presence of God Almighty, Gabriel descended upon him and said, "O Adam, why are you crying so much?" Adam said, "O Gabriel, how can I not cry when God has taken me away from Him and I have fallen to the ground?" Gabriel said, "O Adam, repent." Adam (PBUH) said,

"How can I repent?" Then God created a dome of light for him in the place of the Kaaba, and the light covered the surroundings of Mecca and the mountains of Mecca, so that it became a sanctuary. Gabriel (PBUH) was ordered to place a sign there and said, "O Adam, get up and take a bath and become Muharram." The day Adam (PBUH) fell from Paradise was the first of the sacred month of Dhul-Qa'dah, and the day he became Muharram and entered Arafat was the eighth of the sacred month of Dhul-Hijjah, and he was ordered to perform Talbiyah. When the day of Arafah dawned, he was ordered to perform a bath. And after the afternoon prayer, God revealed some words of inspiration, and those words were : Glory be to You , O Allah, and praise be to You. There is no god but You. I have committed evil and wronged my soul and confessed my sin, so forgive me. Indeed, You are the One Who repents, the Most Merciful. Adam (AS) stayed in Arafat weeping and praying. After sunset, he set out for Mash'ar al-Haram. When morning came, he called upon God with words, and God accepted his repentance. Then he set out for Mecca until he reached the first Jamarat. Then Satan stood in his way and said, "O Adam, what do you want?" Gabriel said, "O Adam, stone Satan." Adam threw seven stones at Satan, saying "Allah is Great" with each stone. Satan approached Adam again at the second Jamarat.

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Adam (AS) threw seven stones at him, saying "Allah is Great" with each stone. Gabriel said, "O Adam, you will not see Satan again." Then Adam (AS) entered the Kaaba and circumambulated it seven times. Gabriel said, "O Adam, God has accepted your repentance and will give you your wife, Eve." (End) And in the news of the Ahl al-Bayt, it is said that when Adam was in Paradise, he saw names written on the foot of the Throne. He asked the owner what the magnificent names were. Gabriel said, "These are the most glorious and greatest creation of God and His offspring, and they are Muhammad (peace be upon him and his family), Ali (as), Fatima (as), Hassan and Hussein (as). When Adam (as) repented, Gabriel reminded Adam of those names. Adam (as) invoked them and swore by God. God accepted Adam's repentance with their blessings.

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(What is the meaning and truth of repentance)

In the Islamic tradition, repentance is a return from opposition and disobedience to obedience and servitude. There is much debate among scholars about the true nature of repentance. Some say that repentance is only regret for an evil act and opposition to the Islamic ruling.

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Another says that repentance means regret and determination to abandon it. Another opinion is that repentance has three pillars: regret for the wrongdoing, determination not to repeat it, and preparation for what has been done. However, apparently, that third condition has no bearing on the principle of realizing repentance. Yes, it is possible to say that the principle of repentance is regret, and determination not to repeat it is one of its requirements, and preparation for what has been done is one of the complements and perfection of repentance. That is, without preparation for what has been done, repentance can also be realized, but repentance is not complete, and if the opposition is one of the things that can be prepared, then one is not exonerated unless one prepares for it, such as if one has omitted an obligatory act or if someone else has a right on his shoulders. He must absolve himself of responsibility as much as possible. And the meaning of repentance is to return to the truth and the truth's command after having disobeyed the divine commands. One of the names of Allah is "tawwaab" and it is a word that is common between the truth and creation. When it is attributed to creation, it is his return and return in its origin after renouncing Him. Because the meaning of disobedience is the same as disobeying the commands of the Lord and fleeing from Him,

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when he repented, he returned to Him. And repentance towards the truth of the Exalted, which He said, "So repent to Him," is the return of God from wrath and anger to mercy and forgiveness. And true repentance for a person is realized when his heart and mind are purified and purified from carnal attachments and natural desires, and he returns to his origin with all his strength and feelings, because as it came from the infallible, "love of the world is the root of all sin," and all sin springs from this love of the world and natural attachments, making a person cling to carnal desires and turning him away from the truth and reality, even though He, Glory be to Him, is closer than all those who are near .

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However, when the veil of darkness and the attachments of the soul were lifted, and man turned with all his might from the abode of pride to the abode of eternity, and turned his face from need to the abode of the needless, and sought forgiveness from the humiliation of sin and the fate that befell him as a result of disobedience, and turned the face of his heart towards Him, God also, in accordance with the promise He had given, accepted repentance from His servants. (1) Surah At-Tawbah, verse 105. Indeed, Allah loves those who repent and loves those who purify themselves.

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(2) Surah Al-Baqarah, verse 222. And in the Qudsi Hadiths, it is stated: (3) “Whoever is for Allah, Allah is for him.” (4) “Whoever draws near to Him with a span , I draw near to Him a cubit.” (5) And the likes of these, He accepts and accepts them, but rather, regarding those who repent, He says, “For those, Allah will replace their evil deeds with good deeds.” (5) Surah Al-Furqan, verse 70. In addition to accepting them, honoring them, and loving them, He replaces their evil deeds with good deeds. Look at the degree and level of God’s favor toward the disobedient and runaway slave when he returned to his master, who both declared His love for him and honored him and turned a blind eye to his mistakes and opposition. Rather, He turns his evil deeds into good deeds. “What is the fault of the owner of the house if the beggar was lazy?”

God Almighty has opened two paths and two ways to Himself for us that greatly increase our hope. One is the path of repentance, in which no matter how much we disobey, we have hope for forgiveness and forgiveness from God's grace, and the other is the path of supplication

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(1) He is the One who accepts the repentance of His servants.
(2) Indeed, God loves those who repent and loves

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those who purify themselves.
(3) Whoever is for God, God is for him.
(4) Whoever comes near to Me by a span, I come near by a cubit.
(5) They are those whose sins God will exchange for good deeds.

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Call upon me, I will answer you. And when My servants ask you about Me, I am indeed near, I answer the call of the supplicant when he calls upon Me. "1".
And that two ways have been opened so that we may not despair of the mercy and generosity of God in any state and know that whenever we turn to Him, even if we are immersed in sin, our Lord accepts us and accepts us. That is why He has compared "repentance" with "the Most Merciful", which is one of His essential attributes and refers to the special mercy that is specific to those who repent.
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(1) When My servant asks Me, I am near and I answer the call of the supplicant when he calls upon Me.

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[Surah Al-Baqarah (2): Verses 38 to 40]

Hint

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Let us beware of them all, for if guidance comes to you from me, then those who follow my guidance will be afraid of them and neither will they grieve (38) and Those who disbelieved and lied about our revelations, those are the companions of the Fire, they will be burned in them (39) Ofova Beahdei Of Be'ahedkom and Farhaboon's promises (40)

Translation:

We said to them, "Fall down from where you are, all of you. But when there comes to you guidance from Me, then whoever follows My religion, there will be no fear for him, nor will he grieve. And those who disbelieve and deny Our signs, they are the companions of the Fire, they will abide therein forever." Then say to the Children of Israel, "Remember the favors I bestowed upon you, and fulfill the covenant I made with you, so that I may fulfill my covenant with you, and fear Me lest you break your covenant."

(Explanation of verses)

In response to the objection as to why "We descended" is repeated, two directions and two meanings have been stated: one is emphasis, the second is emphasis on the first, and the other is that the meaning of the first descent is their descent from heaven to the worldly sky, and the second descent is their descent from the worldly sky to the earth.

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"All of them" is from heaven or from the sky. "All of them" is emphasis. "As for them, they come to you." "But" is one of the letters of the conditional, emphasizing the strong emphasis and the conditional, like the beginning that wants news, it also wants punishment, and punishment.

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: "But (they come to you, then there is no fear for them)" means that the one who has reached the path of guidance and followed the prophets, such a person is in a place of safety and security, and there is no fear or sorrow for him. On the contrary, the one who did not acknowledge the prophets and denied the outward and inward signs and the verses of the Quran, such a person's abode is the Fire.
Yes, until the principle of proof and evidence is exhausted for someone, it is not reasonable to punish and punish him. This is because at all times and at all times there must be divine ambassadors or their representatives on earth to guide people to the truth and the reality, as it is stated in Surah Bani Israel, verse 16: And We were not to punish until We sent a messenger.
Or Children of Israel Israel is the title of the Prophet Jacob (PBUH) and in Hebrew it means the excellence of Allah. Remember My favors which I have bestowed upon you.
After proving monotheism, prophethood, and

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resurrection, God Almighty came to remind the Jews of the blessings He bestowed on their fathers, grandfathers, and ancestors, and saved them from the captivity and slavery of the Pharaohs, and He sent many prophets and messengers among them, and gave them superiority over the scholars, and other things. And He reckoned with the blessings He bestowed on their fathers and ancestors. Perhaps the reason for this is that by the time the verses were revealed, traces of those blessings still remained, and they were proud of the honor of their fathers among the people. Some commentators have said that after God had explained monotheism, prophethood, and resurrection, it came to remind people of the blessings He bestowed on the general public, and that He addressed the Children

of
Israel because there were scholars among them who were knowledgeable about the Torah, the Gospel, and the rest of the heavenly books. Fulfill your covenant. Fulfill your covenant. Perhaps the meaning is the same covenant and pact that is derived from the primary nature of man, which is faith in God and belief in the prophets in general, and belief in the last of the prophets, Muhammad (PBUH), in particular. Because faith in God and belief in the prophets has the apparent effect of gradually perfecting mankind and, through the

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teachings of the Quran, it finds a position to attain a state of nearness, and that it is a perfection and completeness that no one can imagine about man. This is what the Almighty says: This day I have perfected for you my religion and completed my favor upon you.
And the fact that he specifically addressed the Children of Israel may be intended to remind them that when the blessing is complete for you, when you fulfill your first natural covenant and follow the religion of Islam, and you, the Children of Israel and the rest of mankind, when you fulfill the covenant you made on the Day of Judgment, God will fulfill His covenant, and the reward for your good deeds will be that God will bring you to the perfection of humanity and will make you enjoy the blessings of Paradise that He has prepared for you in the House of Decree.
Those who believe in rational good and evil say that when a servant fulfills his covenant and confesses his divinity and the testimony of the prophets and follows the religion of Islam, it is of course necessary and obligatory for God to fulfill His promise and give them what He has made the reward for their good deeds.
However, the group that they call Ash'ariyyah, because they deny the good and bad of reason,

say
that this is from the perspective of permissible

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problems, meaning that their reward is according to their deeds, not that when they fulfill a promise, it is obligatory on God to fulfill the promise He made with them.
Sadr al-Mutalhayn in his commentary has a statement that I will briefly translate here, saying that the meaning of the covenant that God made with mankind is the same divine light that He describes in His word as trust, where He says, "We offered Our trust to the heavens and the earth, and they refused to bear it, and man accepted that trust and bore it, and he was very wrong and oppressive and very ignorant. And that light that was given to man by trust was hidden in the veils of nature at the beginning of human creation, but through prophets like Abraham (AS), Moses and Jesus (AS), in every era, a certain amount of that inner light of man became apparent, but all that light became apparent and visible through the Holy Prophet, the Seal of the Prophets, peace and blessings of God be upon him and his family. And one who fulfills this covenant is one who recognizes that light that God has poured into the heart of the Holy Prophet (PBUH), but rather, the truth is the same light of the Messenger, who said, "It has come to you from Allah." A light and a clear book.
And that light is the same tablet of his conscience, and it is a divine light, and it is a secret from the divine secrets. But it is the book of the divine word

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that has come down from the Almighty God so that His signs may be known, and also His smell, the signs of the horizon and the soul, and the various beings of the angels, and the judicial and predestination decrees, and the smell, and the generality of His power and encompassing knowledge of all beings, and His wisdom in the creation of the heavens and the earth, and the expansion of the light of His existence on the surfaces of the creatures and the structures of the possible, and the knowledge of the resurrection and the return of beings to the One Almighty. And he who believes in

with all the knowledge of the Quran, has faith in the certainty of vision, and also in the "practical part", has reformed his soul. Whoever has attained happiness and salvation, and whoever has reached the level of vision and the "eye of certainty" in knowledge, "has indeed achieved a great victory." And such a person has come close to those who are close to them, who see absolute goodness, absolute beauty, and absolute goodness, and His light enters. Their path of light was to be faithful to the covenant that man had made with God. But the covenant that God has made with man is that after man fulfills His covenant, He will shower upon him the lights of His mercy at every level and rank of the ranks of servitude, and will enable him

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to pass through all the ranks and positions of the senses, imagination, and intellect until he reaches the highest rank, and will shower upon him the light of His eternal beauty, and will make him a reality in the path of the beloved, after he has a position in the path of the beloved, and will place him among the accomplished, after he has been among the listeners, at that time his knowledge and faith will become certain, that is, he will reach the level of "the eye of certainty" (the end). And O you, you will be terrified (al-rahbah and ar-rahb) literally means fear and dread of something, with the aversion and anxiety that arises before it. And O you, you will be terrified, meaning fear and beware of breaking the covenant that I made with you. You have been commanded to believe and obey the prophets and messengers of God. Fear and awe are a passive state of the soul whose origin and emergence is the knowledge or suspicion of the occurrence of harm, but sometimes the possibility of harm also becomes the origin of fear, and its emergence is not voluntary in the soul, although sometimes its precursors are voluntary.

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Although fear and awe have the same meaning, awe is more specific than fear because awe is a fear that is related to awe. Fear of a great person is called awe and awe because of his greatness and

greatness. This is because it is said that only the scholars fear Allah from among His servants. Scholars are scholars and scholars who fear the awe and greatness of God, but the ignorant, since they do not know God in his greatness and greatness, have no fear. And if they avoid some sins, it is from the fear of Hell and the punishment of the Hereafter.
Yes, the awe and majesty of the position of divinity is found in someone whose heart and bed have been cleansed of the thorns and briars of nature and have become the place of illumination and the front of the light of greatness, beauty and glory, and its intensity and weakness depend on the degree of knowledge. Have you not heard that it is said that the master of the Commander of the Faithful (AS) fainted several times one night from the awe of divinity. Of course, it was not from the fear of Hell, because that nobleman was infallible and had no sin to tremble and be so afraid of the fear and wrath of God and to faint. It was the same awe and majesty of God that made him faint during his supplications and his death in monotheism.

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[Surah Al-Baqarah (2): Verses 41-42]

Hint

And believe in what You have sent down with certainty, and do not be the first to disbelieve in it. Dress the truth with falsehood and hide the truth and you will learn (42)

Translation:

O Children of Israel, believe in what I have sent down.
The Quran: While the Quran confirms what is with you, the Torah and the Gospel, and do not be the first to disbelieve in the Quran and the verses of the Torah and the Gospel for a small price, and beware of My wrath and anger.
And do not cover up the truth with falsehood and do not conceal the truth, while the truth of the Quran and the religion of truth are clear and evident to you.

(Explanation of verses)

And believe in what has been revealed, confirming what is with you. God commands in vain that you should believe and acknowledge the Quran, because believing in the Quran and acknowledging that the Quran was revealed by God is the same as acknowledging the Torah. The reference is to this. If you believe in the Torah, the same Torah that gave good news of the coming of Muhammad (PBUH) and the revelation of the Quran, then acknowledging the Torah is a requirement for acknowledging the Quran.

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Perhaps the reference is to this: how can you not acknowledge the authenticity of the Quran when the Quran confirms what is with you from the Torah, the Gospel, and the rest of the heavenly books? However, the first meaning is better because apparently the intention is to complete the argument against them with their own book. And do not be the first to disbelieve in it. You, the People of the Book, who are among the scholars and those who believe

in
God and the prophets, should not be the first to disbelieve in the Quran and deny its authenticity, lest the rest follow you and deny the Quran. And do not buy My verses for a small price. In some narrations, it has been reported that Jewish scholars sold verses that were recorded in the Torah about the Prophet Muhammad (PBUH) and some of his noble qualities to Jewish merchants, and they distorted the verses of the Torah, exchanged them, and took money. Here, God forbids them from committing this heinous act and rebukes them, saying, "How can you sell the verses of God for a small price?" The price they received in exchange for distorting the verses of the Torah, although it was a large sum, is small compared to their actions. Because distorting the verses of God in abhorrence and deviation from the truth is considered a great deed, and no matter how much

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gold or silver is, it is nothing compared to it. And if the purpose of the small price was to gain leadership, as some have said, then it also seems small compared to such an act.
And fear Me and do not commit such a despicable act. And in the previous verse, it commands fear, and here it commands piety, and there are secrets and points contained in it, and perhaps one of its points is that the contradiction between the covenant and the covenant is in a matter that a person should fear and be careful of, and a covenant that is made with God and should not be broken, and that the address includes all those who are obligated, both the learned and the ignorant. However, in the case of selling the divine verses, the matter is greater and the punishment is more severe.

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In view of the greatness of the matter, it commands piety, and the Jewish scholars should be serious and refrain from selling the divine verses for a small price, lest they become subject to severe punishment.
And do not cover the truth with falsehood and conceal the truth while you know. The emphasis of the above verse is that it addresses the Jewish scholars, that of course, do not cover the truth with falsehood by distorting the verses of the Torah and do not conceal the verses that were revealed about

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the Prophet of Islam (PBUH), but rather reveal them, because you are scholars and distinguish between truth and falsehood.
How many verses and reports have been revealed condemning bad scholars and scholars who do not act on their knowledge and understanding, and wherever such scholars are condemned and blamed, the intention is those whose purpose is to acquire knowledge, worldly pleasures and sensual pleasures, and to seek position, wealth, and leadership, not the pleasure of God and the attainment of His knowledge.
In the book Kafi, it is narrated from Imam Amir al-Mu'minin (AS) that he said, "Scholars are of two types: a scholar who acts on his knowledge, he is a savior and a person of salvation, and a scholar who does not act on his knowledge, he is a loser and has brought himself to eternal destruction, and the people of Hell will be harmed by the stench of his knowledge. The most unfortunate of the people of Hell is the man who preaches to people and invites them to the truth, and they accept and become people of Paradise, but he himself becomes one of the people of Hell by following his own desires and longings, hopes and aspirations, because as a result of following his own desires, the path to truth is blocked, and he forgets the distant hopes and aspirations of the Hereafter."
There is also a narration in Kafi from Abu Ja'far (AS) that "He who seeks knowledge in order to boast

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about scholars or to be arrogant or to make people smell his face, Allah will fill his anus and buttocks with fire.

" And also from the truthful family of Muhammad (PBUH), "God forgives seventy common sins before He forgives one sin of the world." And other than these, there are many reports that indicate that a scholar is either in the midst of eternal bliss or in the midst of eternal destruction. And in the above verse, although it is apparently addressed to the people of Israel and the Jewish community, in reality, an objection is raised against those scholars who interpret and distort what is contrary to their intention and purpose from the verses and works in order to make it fit their intention. And it should be known that a scholar and a scholar are basically someone whose actions present his speech, and his speech is a revealer and representative of his innermost being and secret, because true knowledge is a ray of the light of truth, and its manifestation is a heart that has been cleansed of the pollution of natural intentions and reflects truths like a mirror in it, and language is an interpreter, and actions and deeds are its manifestations. A scholar who acts contrary to his knowledge is a pretender to knowledge, and is truly devoid of knowledge. His actions and behavior testify to the falsehood of his claims. Knowledge is the leader of salvation, the

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leader of happiness, and the leader of those who seek Allah. Knowledge is a light that rises from the source of generosity, and a ray of it falls into the heart of anyone who falls, leading him from the oppression of ignorance and foolishness to the path of guidance. It is impossible for anyone to possess true knowledge and not walk in the path of happiness. Therefore, such people who dress up as scholars and consider themselves to be among the scholars, but are devoid of real knowledge and understanding, should not be counted among the scholars and scientists. Page: 291 Rather, it can be said that such people are many times lower and worthless than the common people and the ignorant, because the simplicity of the common people and their lack of contamination by the devil's colors may lead them to happiness and open the door of mercy to them. However, someone who uses the form of knowledge as a means for his evil purposes and makes his heart a place for the images of the forms of words and is satisfied with terminology and is emptied of the meaning of knowledge and the truth of knowledge, such a person has given a weapon into the hands of Satan and made him dominate his speaking soul. And when some say that knowledge is a veil, perhaps this is their intention, not true knowledge that shows man the way to salvation and the way to attain happiness and prosperity, and leads him from foolishness and ignorance to the path of

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guidance and teaches him the way of good deeds so that, through faith and piety, he becomes one of the saved and benefits from his life. Page: 292

LAH DR SYED AMMAR NAQI NAQVI

[Surah Al-Baqarah (2): Verses 43-44]

Hint

And establish the prayer, and give the alms, and bow with the bowers (43). Thinking (44)

Translation:

After commanding the Children of Israel to believe in the Holy Prophet (PBUH) and follow the commands of the Quran and act upon its instructions and teachings, he emphasizes that they should establish prayer, give zakat, and bow down with those who bow down, that is, in the congregational prayer of the Muslims, and pray with them.
Do you command people to do good deeds and forget yourselves while you recite the Torah? Why

do you not use reason "until you know that you are a preacher who is not a preacher?"

(Explanation of verses)

And establish prayer and give zakat. After believing in God, His Messenger, and the Last Day, prayer and zakat are two pillars of faith, without which faith cannot be established and strengthened. How much emphasis is placed in the Holy Quran and the Hadiths on the matter of prayer and zakat, and also on observing the times of the five prayers? Be careful of the prayers and the middle prayer, which should be observed separately, and those times that are specified in the holy law for prayer, especially the middle prayer. There is a debate among Shia and Sunni commentators about whether the middle prayer, which is emphasized more in observing, is one of the five prayers. This is beyond the scope of this article, and each has its own opinion. However, most Shia scholars have focused on the noon prayer, and it has become famous among Sunni scholars. Tafsir Bin Namaz

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Asr, and some have dedicated it to Maghrib, some to Isha, and some to Fajr.
In short, the purpose of being careful about the matter of prayer and observing its times is because prayer, even though it seems like a small act, is in its meaning and reality a great act that is

comprehensive and contains all the duties of worship.
In a hadith from the Holy Prophet (PBUH), it is said , "By prayer, the servant reaches the highest degree."
In the beginning of the Surah, some mention was made of the virtue of prayer and its importance, but since the matter of prayer is very great and important, it is appropriate to briefly explain some of its characteristics and reasons for its legislation. In the Holy Quran, it is said, "Establish prayer for remembrance, and establish prayer for My remembrance." This blessed verse can be used to indicate that the reason for the legislation of prayer is the remembrance of God Almighty and His remembrance.
In a hadith from Imam Reza (AS), among the issues that Muhammad ibn Muslim asks him about the reason for the regulation of prayer, it is because the child is the reason why Muslims are commanded to pray. In response to the question, he said that the reason for prayer is "to acknowledge the Lordship of God, the Exalted, the Most High, and that there is no one to oppose Him, and to stand firm and steadfast before the Almighty Creator, the Most High." To stand firm and steadfast in the position of His servitude in the form of humiliation and humiliation, humility, confession of guilt, and seeking forgiveness for past sins. To place one's forehead on the ground

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five times every day and night, and to express one's humiliation and ingratitude and the greatness and glory of God. It is also so that one is always mindful and humble in the face of His greatness. Although one is disgusted with the world, one asks God for the good of this world and the hereafter. It is also so that one is persistent in remembering God day and night and does not forget his Master and Master, who, due to forgetfulness, may rebel and become rebellious. Page

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It prevents sins and all kinds of corruption. There are many verses and narrations regarding the reasons for the regulation of prayer, so we will refrain from explaining them. The details of this are left to the book of narrations, and we have explained some of it in the book "Arba'in Hashemiyyah", so please refer to it. One of the scholars writes about the virtue of prayer: Prayer is a means of communicating with God and seeking His help. The purpose of prayer is not only bowing and prostrating, reciting some verses of the Quran, and saying takbir and tahlil without faith and the presence of the heart. Rather, the purpose of prayer is to elevate the human soul to holiness so that it can praise God sincerely. God says: "Righteousness is not that you turn your faces toward the east and the west. But

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righteousness is only that which believes in God and the Last Day and the angels and the Book and the prophets and gives wealth out of love for the near of kin and the orphans and the poor and the Ibn Al-Sabeel, and the Saa’ilin, and in the Riqaab, and the prayer, and the alms-paying, and the Al-Mufoon, by their covenant, if they were committed, and the patient, in Al-Baasa, and Dhar’a, and while Al-Baas-e-Oleek-Al-Dheein-Sadaqwa and O-Leek-Hum-e-Al-Mutaqoon"1" According to the fact that a pure believer is the one who directs his heart to God during prayer and makes him a witness of his piety, and for

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(1) It is not good to turn your faces towards the east and west, but the goodness of someone who is righteous that faith is in God and the appearance of the Day of Resurrection By the angels, the Book, and the Prophets, and spend your wealth out of love for those who are near of kin, and for orphans, and for the needy, and for those who seek refuge in the land of need, and for those who establish prayer, and give zakat, and for those who fulfill their covenants when they make a covenant, and for those who are patient in hardship and loss, and fear. Indeed, the community is those who have acknowledged and believed, and these are the righteous.

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Seek help from Him in performing your duties, and seek inspiration and success from Him in discovering the secrets of the universe. A pure believer, during prayer and at all hours of his life, sees himself as insignificant and small in comparison to the greatness of God. When we sit in a plane and soar a thousand or more meters above the ground, we see mountains, rivers, and cities that appear like insignificant and insignificant traces on the ground, and appear to us like lines drawn on a geographical map. It is as if the surface of the earth has no elevation or depression. The mountains do not appear high, the buildings are not tall, the rivers and wells have no depressions. Everything is equal, and on the surface of the earth there is nothing but different colors that are harmonious and mixed together. The higher we ascend, the more this mixing increases. Our earth is not a sign in a world where there are thousands of heavens and stars, and it is nothing more than a small star, and in the infinite realm of existence it is like a small and insignificant blossom. Therefore, we, who are one of the inhabitants of that small globe, are in the presence of the Creator and the Master of the universe, whose greatness is beyond comprehension. How small and insignificant we are, how good it is when we pay attention to His presence and ask Him for help to strengthen and guide us, to remember the point that all people are in His presence, and their

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wealth and status in that speech has no effect, but pure faith and humility before God, and goodness and piety are the remedies for speechlessness. Yes, human reason dictates that a servant should rise to his position and declare the greatness of his master and his servitude, and praise his god in a way that is worthy of his glory and greatness, and of course, the nature of the duties of servitude.

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It must be ordained by Him and ordered. Therefore, He should please send envoys to teach us how to perform the duties of worship and also to make us understand that as a child of the path, we must praise and express the greatness and majesty of that holy being.
And after the preaching of the Messenger, we may become aware of some of the secrets and characteristics of worship and find some of its effects in ourselves. And whoever does not find the effect of worship in himself at all, it is clear that his worship has not been performed in the way that is required by the law. How can a prayer that does not prevent a person from immorality and evil be counted among the number of acts of worship, when He said: “Indeed, prayer forbids indecency and evil.” Preventing immorality and evil is considered to be one of the effects and characteristics of a valid prayer.
And also, prayer is a clear example and sign for

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expressing servitude, servitude, humility and humiliation in the position of the Almighty Creator and a means of acceptance and attention to the worshipper and presenting needs and seeking help to the unique God.
And also, through correct prayer, servitude is realized and servitude becomes a means of knowing the God. Whoever observes all the conditions of prayer, especially the presence and complete attention to the God, a light appears in his heart that recognizes his God and God, and it is called the "light of insight".
And also, perfect prayer is the result of nearness to someone, meaning prayer is the cause of nearness, status and closeness to the God, because if it is established and realized, no matter what a person turns to and pays full attention to it, it becomes close and some of the characteristics of that thing become apparent in the mirror of his heart and he becomes aware of its secrets and characteristics. How is it possible for someone to set his heart on the God

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and be deprived of His nearness? It is never possible.
Sheikh Tantawi has a good statement in his commentary on the following verse of the Almighty: “Be careful of the prayers and the intermediate prayer” in the first volume, page 184,

of which I will provide a brief translation here. He says that the human soul, due to its possession of the body, has many powers and countless actions. People are of two sects and two groups. One is that it spends its powers and emotions in negligence and follows the desires of the soul and releases its powers. For example, the tongue says that whatever comes to the heart, as well as the eyes, ears and other organs are free, there is no obstacle or hindrance to reason and law. They fall into the trap of personal desires and purposes from what is seen and heard and remain oblivious to the truth. The other is that it preserves its powers and does not overdo it in its actions and limits all its actions and deeds to a certain limit and a specific measure that it does not exceed. It sees to a certain extent, speaks to a certain extent, hears to a certain extent, reason and ponder to a certain extent and measure, and considers itself obligated not to deviate from the dictates of reason and law in its actions and deeds. Such people have preserved the "battery" that is, that power and The force that is called "amber" is negative and positive, and that magnetic force of the animal that is stored in him is not wasted. When that magnetic force is preserved, it helps the man and elevates and elevates him, although he is not aware of it. However, the one who uses his powers in vain and disperses his feelings loses himself, his strength and his personality, and no personality and position

IASTI MUSHAFE FATIMA TUL ZEHRA SALAMU'LLAHI 'ALAYHA BY AYATULLAH SYED AMMAR NAQI NAQVI

remain for him. However, if it is experienced, preserving the powers, the soul of the man, makes him great and adds to his position and personality.

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And he makes him appear great and respected in the eyes, but he attracts hearts and people love him.
And Sheikh Tantawi also says that I have learned that the basis of teachers and students is that they used to order their teachers to confine their thoughts for a short time in order to preserve their will, “that is, to keep their thoughts and imagination in one matter and not let them disperse.”
And they also taught them words suitable for their purpose and desired, which they repeated for a few minutes, and they also ordered them to keep the air in their lungs for a few minutes and not let it come out.
They also advised them not to "talk to the self" (meaning, do not let the fantasies and illusions of your senses distract you as much as possible), and to refrain from boasting or expressing friendship for anyone in gatherings, and to abstain from alcoholic beverages and anything that increases your lustful power, and to abstain from every word and every desire that contains pleasure, and that magnetic power that is invested in you, and not to spend your powers in following lusts. They also

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advised
them to keep "secrets" and not reveal their own or others' secrets, and to make silence and stillness their motto, and they said that the result of all this is an increase in the power of will, and the power of will is better than anything else for them (meaning, determination and will are the source of all good things). These, as mentioned, are articles by scholars of the American Psychological Association that they have compiled and established. And also among their teachings is that they order the teachers to go back and forth in a room for half an hour every

day
and to consider an imaginary person and as if they were speaking to him with good words that are suitable for their purpose and to try not to let their attention be distracted. And their purpose is that the teachings are the strength of determination and will, which is the introduction and precursor of all kinds of perfections. And also, he says, I am not in a position to criticize or define their words. The purpose is that similar instructions have been established in our religion. Does not God say that hearing, sight and speech are all for Him to answer.
And people think that responsibility is specific to the Hereafter, and the truth is that the responsibility of the members is both in this world

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and in the Hereafter.
As far as it says, God commands His Prophet in the Holy Quran to strengthen his resolve and will, so be patient as the most determined of the messengers were patient.
And you see that He has made it obligatory in prayer to preserve the power of thought and that the one praying confines his mind to a single purpose. Isn't this single act to strengthen the power of will, which encompasses their teachings with more? Isn't there happiness and virtue for someone whose power of resolve and will is strengthened? Don't you wonder in the divine word, "And seek help from patience and prayer"? See how He has compared patience with prayer that is with the presence of the heart, not the prayer of most people today.
Is the American practice of teachers to use to increase their determination and strength of will, that they should only walk around a room and say words that suit their purpose, according to their own desires, not imitating our prayer, whether they know it or not?
As far as the statement “clarification” is concerned, God says: “Indeed, prayer is the
Forbidding indecency and wrongdoing is for our education and practice, so that we confine our thoughts and seek refuge in His Most Gracious and

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His Mercy, and as a result, our power of determination and willpower becomes stronger and our "magnetic" power becomes strong and perfect. Is the essence of the teachings of the Americans, who instruct their students to set their gaze on a point for five to fifteen minutes every day, without looking in either direction, the same meaning as our prayer? They believe that the one who practices the action and persists in it, his determination and willpower becomes strong and he gains the power to refrain from following his lusts and desires. At that time, he becomes an active member in the community. Isn't praying with the heart present from the beginning of the takbir to the end of the greeting sufficient to prevent a person from immorality and wrongdoing? Look at how our prayer encompasses all their instructions for maintaining magnetic power, and more. Because their only instruction is to keep our thoughts focused on a point for a few minutes a day, to set our sights on it, and not to let our thoughts wander? The instruction for our prayer is that in addition to keeping our gaze fixed on a point, namely the Kaaba, we must also direct our hearts to our God and seek refuge in Him, and say a few words appropriate to His divinity and our level of servitude with religious belief, so that by doing so, we will be in the protection and protection of the Almighty and our magnetic power will be strengthened. (End) Yes, the result of

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perfect prayer is that it illuminates a person's heart, strengthens his spiritual powers, increases his certainty and steadfastness, strengthens his determination and will, and makes him steadfast on the straight path, so that he conquers

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his natural powers, and his sensual desires become subject to his intellect, and does not speak except with the permission of the intellect, the eyes and ears, and all the other organs become obedient to the intellect.

And the fact that we see our religious people praying five times a day and night, and they also attend congregational prayers, does not have a noticeable effect on their spirits. Rather, in some people, on the contrary, instead of progressing and exalting and dominating their natural powers, they reverse course and decline, and their natural powers are increased day by day, is because they do not perform the prayer with the attention that the Holy Lawgiver has ordered and desired. The prayer of most people is a soulless body and a headless body.

Do you command people to do good and forget yourselves while you recite the Book? Do you not understand? Although it is apparently an address and objection to the scholars of the Children of Israel, whose scholars secretly advised the people to follow the religion of Islam and also commanded

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them to give charity and do good to one another, but they themselves did not follow it or spend their wealth. They did not follow it lest their leadership be disrupted and they did not spend for fear of becoming poor.
But in reality, the objection is to anyone who advises people to do good and forgets themselves, because it is not rational for anyone to order people to do good deeds and not to do good deeds and to do good deeds and to do good deeds for themselves, which prevents their own souls from what smells of harm. This is because at the end of the verse, it is said: "Will you not reason? How is it that you must first force yourself?"

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Do good deeds until others learn from you and your words sink into the depths of hearts. As has been experienced, words that only come out of the mouth do not reach the ear, but words that come from the heart do not change. So, an untrained preacher whose actions do not confirm his words, such a person's actions belie his words.
And since the purpose of preaching and exhortation is to influence souls and to prevent bad actions, and someone whose actions contradict his words, in addition to his words not being effective, may have the opposite result. Because when people learn that a scholar's actions contradict his words and that he himself secretly commits what

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he forbids, they become bold in committing sins and think that the actions are permissible. If they were contrary, how could such a scholar commit such a sin? The sin of a scholar is considered much more heinous and heinous than the sin of an ignorant person. Perhaps this is what the words of Imam Ali (a.s.) refer to, which he may have said : "I swear by my back, the men of a learned man who is weak and the ignorant who is firm." In short, two people broke my back: a learned man who does not act and a worshipper who does not know.
And they said: Hamza, in "Do you command people to do good while forgetting about yourself?" It is surprising how you command others to do good and forget about yourself.
And it should be understood that the intention is not that when you do not command yourself, you should not command others either. Enjoining what is right and forbidding what is wrong is the duty of every Muslim, which he must do as much as possible, and that it is one of the rules and regulations of the holy Sharia. Here, it is only a matter of reprimanding you for ordering what is good and preventing yourself from doing good.

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And “barr” in the dictionary is a comprehensive name for good deeds, and some have said that “barr” has three meanings: 1- Righteousness and

goodness towards parents and relatives, 2- “barr” in acts of worship, 3- “barr” and goodness in transactions.

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[Surah Al-Baqarah (2): Verses 45-46]

Hint

And seek help in patience and prayer, and this is great except for those who are disobedient (45) those who think that they are meeting their Lord and that they are with Him. Rajeoon (46)

Translation:

Seek help and assistance in the affairs of your life. Patience and prayer are indeed great and painful, except for those who are humble and submissive . Those are the ones who know with certainty that they will meet their Lord, and that to their Lord they will return.

(Explanation)

There is a debate among scholars and commentators as to whether the verse "And seek help in patience and prayer" is specifically addressed to the Children of Israel, that is, the Jews or the Muslims, or whether it is intended for all human beings, because all people are also obligated to follow the principles of religion. Considering that the verse refers to the previous

verses, although it is apparently addressed to the Children of Israel, the command includes all obligated individuals, who are all obligated to be patient and pray. The fact that patience and prayer are specifically commanded may perhaps indicate that no virtue or perfection can be attained by humans except through the light of patience, and prayer is also considered one of the examples of patience. The key to the treasure of all happiness is patience. The path that brings our soul closer to the source of its existence is patience. Human perfection and its ascension from the stage of animality to the peak of heavenly life are through the light of patience. Knowledge, understanding, good deeds, and all spiritual and physical perfections and the attainment of worldly and hereafter happiness are not possible for anyone except when he grasps the reins of patience. Patience is considered a human characteristic. Animals and animals lack this virtue.

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It does not seem contradictory in animals that they need patience. Since animals lack reason, they cannot be characterized as the praiseworthy virtue of patience. Because patience, when accepted according to the dictates of reason and the law, is considered a virtue of the soul, and it makes a person great and advances and perfects him from his shortcomings. If it is not simply abstaining from

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some inconveniences, some perfection considerations cannot be realized.
Also, when patience reaches a level where it is considered one of the praiseworthy qualities and attributes, it is important and results in countless benefits. However, if it does not become a physical quality and does not last, even if it is of any extent, it is still not useless. However, the alleged benefits mentioned above do not accrue to it, except when it is considered one of the praiseworthy qualities and arises from the strength of the soul, then it is very important.
How many verses, hadiths, and reports have defined and glorified patience and stated that God has ordained an immeasurable reward for the patient, because patience in its context seems to be a difficult act and arises from the strength of the soul, and good reward is according to good deeds. Even if the deed is more difficult and difficult, its reward is greater (the best deeds are the most exalted).
This is because in Surah Az-Zumar, verse 13, He says: "Indeed, He will give the patient their reward without account."1 And He has included mercy and guidance in the condition of the patient. "Those are the ones on whom are blessings from their Lord and mercy, and those are the ones who are guided." Surah Al-Baqarah, verse 153.
Patience is from strength and certainty. The soul and the tranquility and peace of the heart appear

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in the person
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(1) Indeed, God will reward the patient immensely.

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Lack of patience Often the weak soul lacks endurance and composure, rather it is incomplete in mind and is not at the level of complete humanity. Someone who soon falls under the influence of various influences and events is of no value and cannot do any work or task he undertakes well and bring it to fruition, because the basic condition for every action and deed is to have composure, endurance and persistence in it. How can someone who has become impatient and impatient participate in great deeds with the strong of mankind and carry out an important task and bring it to fruition?
And perhaps the secret behind the great prophets being called "the first of determination" is that those great men possessed steadfast determination and were of the highest degree of equanimity and steadfastness, and they displayed such steadfastness and steadfastness in the exaltation of the word of monotheism that, like a mountain, the winds of events and their opposition could not move them in the slightest, and not a single needle's tip could harm their determination, will, and steadfastness.
In short, the truth and meaning of patience is the

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calmness and tranquility of the soul that arises from the strength of the soul and the tranquility of the heart. The patient person is someone who is not easily affected by events, and is not shaken by opposing winds, and does not make him anxious. This is because scientists have said that the essence and nature of man is reason, and the essence of reason is discerning, and the discerning essence is patience, because it is reason that commands man to be patient. Also, someone is characterized by patience whose reason has prevailed over his nature and whose physical powers have come under the control of his rational powers, and who does not transgress the dictates of reason and the law when his natural powers are excited, and who also perseveres and perseveres when acting, and who exerts his sensory powers with effort until each of his limbs performs its duty. And if you want to be considered one of the patient, be patient in every action and job you enter on

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and do it well, correctly and correctly. Action has real value and becomes important when it is done with great patience and effort and a lot of suffering is suffered for it. As it has been experienced, those industries and inventions that were not done with patience and perseverance soon perished and no trace of them appears. What remains in the world,

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whether from words or deeds or from industries and inventions of human hands and what has been used by humans, has come into being as a result of patience, perseverance and stability in action. In other words, it is as a result of the same patience, endurance and calmness of the soul that it is said in the hadith: "Patience is to faith as the head is to the body, just as the life of the body, rather its existence and realization depend on it. Faith is also not realized without patience. Whoever does not have patience, faith does not stand firm.
How can faith remain steadfast in someone who is not patient in the hardships of worship and does not refrain from abandoning the desires of the soul, which are considered the highest forms of patience? And when a harsh blow hits him, he loses himself and becomes anxious. When such weak-minded people are under the influence of harsh blows, it is possible that the power of anger may take over them. At that time, the devils, with the help of the power of fear, gain victory over them and instill illusions in their souls. When the power of anger prevails and takes over, they completely turn them away from religion. As has been seen, some harsh blows hit by him, their patience is broken and they open their mouths in protest as to why such and such happened. And they are those who are described as: And of mankind is he who worships Allah in a letter, so if he is afflicted with it,

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it is better to be assured. به و إن اسابة فيتنةٌ انقلب علي وجهة

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The loss of this world and the hereafter Surah Hajj verse 12.
Therefore, to describe the praiseworthy quality of patience, two things are necessary: first, knowledge and understanding that what happens in the world is due to the wisdom and goodness of a particular world and the personal goodness of each individual, rather the system of the world is dependent on it; and second, practice and that a person, through struggle with himself, forces himself to be patient and forbearing until patience becomes his habit and mastery. Perhaps the reason why prayers are associated with patience is because prayer is one of the outward signs and clear examples of patience, and the specific statement follows the general. As it has become clear from the previous statements, proper prayer in the way that is desired by the law and prevents the person praying from immorality and wrongdoing is not possible without practicing patience.
And indeed, it is great except for the humble. This is an expression of the greatness and importance of prayer. In the eyes of non-believers, prayer seems like a great and unpleasant matter. However, among the believers who have become

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humble and submissive, faith and certainty have taken such control over their hearts that they become humble in the face of the greatness of God Almighty and declare their servitude, and they easily perform prayer out of desire and brokenness of soul.
Those who think The commentators say that doubt here means knowledge and certainty because doubt and doubt are not sufficient in the principles of religion, and it has been seen in many Arab words that they have used doubt instead of certainty, and it indicates that their knowledge of meeting their Lord and their certainty of returning to Him have made them humble.

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They will meet their Lord and to Him they will return. In the literal sense, meeting means coming closer to something else, so that they become attached to each other, and it is also used in all perception and vision, and since meeting in the sense of al-Sadiq is not correct here, because the attachment is the truth in two bodies that come into contact with each other, some scholars of interpretation believe that one should receive reward or mercy in destiny, and we say they will meet their Lord, meaning they will receive the reward of their deeds from their Lord, to Him they will return, towards the Resurrection and the Day of Judgment. Others say they will meet the mercy

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of the Lord, and their return will also be through His mercy.
However, justifications are necessary when the word cannot be conveyed outwardly. What is the obstacle to saying that the meaning of "they will meet their Lord" is inner perception and spiritual connection? "Meeting" is used a lot in both the dictionary and in common usage. In many cases in the Holy Quran, the word "meeting" and its derivatives are used, and the meaning is not physical contact with the body, but rather the purpose of perception, such as the Almighty's saying, "And indeed, you had wished for death before you met him" in Surah Al-Imran, verse 137. Since physical contact with the body is the cause of perception, it is correct to bring the cause, which is perception, instead of the cause. Therefore, it is not inappropriate to say that the meaning of "meeting their Lord" is inner perception. It arises from the insight of the heart and the knowledge of conscience for people with faith and piety, because meeting the Lord has been considered one of the characteristics of the humble. The humble are those whose hearts tremble and are troubled by the greatness and glory of God, and that attribute becomes
easy for someone whose knowledge of the station of divinity reaches a point where the eyes of the heart can see the attributes of divinity and the

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station of Lordship.
A better and closer summary of the verse is to say that God has come to the position of defining and praising the patient and the prayerful, that they are those whose faith has reached the level of certainty, rather “the knowledge of certainty, or the truth of certainty,” and they observe the direction of their divinity and creation in the position of the Lordship and Creatorship of God Almighty, and they find in their own souls the spiritual connection that is established between them and their Lord, which is that He said, “They will meet their Lord,” that these are the ones who will meet their Lord.
And such people also observe their path and the manner of their return to their Lord, and based on the meaning that was said, “Meeting our Lord” is not exclusive to the Day of Judgment, the arfis (believers) in the position of Lordship in this world, and although they are wrapped in the robe of humanity and the veil of nature, the manner of their spiritual meeting is possible, as is evident from the form of the subject noun, “meeting.”
And perhaps the meaning is that "the humble are those whose actions and worship are not for reward or reward, but rather the love of meeting the mercy of God Almighty and the conquest of His greatness over their hearts compels them to be patient in the bitterness and hardship of worship and what they are obligated to do, and they refrain

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from good deeds and in the hope of meeting Him. They abstain from what turns them away from His mercy and turn their backs on their carnal desires, because they know that following the self and Satan is a barrier and a barrier between them and their beloved."
And also their certainty of meeting God has caused them to have a noble peace of mind,

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so that they remain steadfast in the hardships of the day, and like a mountain, the opposing winds do not move them even a little, and their secure souls have attained a position where even if they are shaken to the core, their certainty and confidence will not be diminished by a single drop. And the awe and majesty of that Eternal One has so completely enveloped their hearts that they have become humble and submissive to His commands and orders, and they have considered patience and prayer as two clear signs and two outward signs of what is hidden in the recesses of the human soul and is the revealer and representative of his faith and certainty.

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[Surah Al-Baqarah (2): Verses 47 to 49]

Hint

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O Children of Israel, remember the favor that was bestowed upon you and that your virtues are above all the worlds (47) and be righteous day by day, and do not divide one soul from another. Shi'a, and intercession is not accepted from them, and justice is not taken from them, and neither of them will be saved (48). Yadhabihun Your sons and your women, and in your humiliation a great calamity from your Lord (49)

Translation:

O Children of Israel, remember My favor when We saved you and your fathers from Pharaoh and his people, when you were being tortured with the most severe punishment, killing your sons and sparing your women and girls. And that was a great calamity from your Lord.

(Explanation)

Hint

After God commanded the Children of Israel to remember My favors that I have bestowed upon you, it is a matter of exaggeration of favors, and the first favor that He bestowed upon them was their salvation from the people of Pharaoh, as He said, "And when We saved you from the people of Pharaoh," in Kashaf, the word "al" means "Ahl al-Bayt" and is specific to the nobles and kings. They do not say "al-Paland-Doz" and some others have said "al-A'am." Abu Ubaydah said, "I heard an

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eloquent Arab say, "Ahl al-Makkah is the people of Allah." I asked him, "What do you mean?" He said, "Aren't the Muslims the people of Allah?" He said, "Ahl al-Mu'minun" is the person of each thing, and "al-Man is his family and his kinship." Some others said, "al-Makhuz" is the person who is related to a person by physical or spiritual kinship. Another said, "Ahl al-Makhuz" is the person who is related to a person by physical or spiritual kinship. His family is considered, so just as the family of the Messenger of Allah (PBUH) are his pure descendants, so too are his family,

whether
they were during his lifetime or after him, and when the natural and spiritual relationship is combined, like the pure Imams (PBUH), “light upon light,” the relationship becomes elevated, meaning that the Imams (PBUH) are included in his family and descendants.
They slaughter your sons and make your women shy. The people of Pharaoh killed the sons of the Children of Israel and kept their daughters and wives so that they could serve them and satisfy their lust with them.
And some have said that the meaning of "bad punishment" was the hard labor that was imposed on girls and women, because some were forced to do domestic work, some to do farming, some to do

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masonry, brick making, and clay painting, and some to serve idols.

Pharaoh's dream

It is said that Pharaoh was killing the sons of the Israelites. He saw in a dream that a fire was coming from Jerusalem and burning down all the houses of Egypt, but did not harm the Israelites. He woke up in fear and gathered the priests and diviners to interpret his dream. They said, "A son will be born to the Israelites, and your destruction will be at his hands." Pharaoh appointed midwives over the pregnant women, so that if any woman gave birth to a son, they would kill him, and if any woman gave birth to a daughter, they would keep her alive.
And in that you have a great calamity from your Lord. And for the Children of Israel, killing the sons and taking the daughters for granted was a great calamity and a great trial. They say, Pharaoh, after that, would not let the Children of Israel sleep apart.

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He would not let Imran, who was from the Children of Israel, go to his house and sleep in his house at night. One night, Imran saw his wife come to him and said, "The doors of Pharaoh's palace are locked. How did you enter?" In response, he said, "I did not come here of my own accord." Imran

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understood that it was a command from God. He was alone with him. Imran's wife became pregnant with Moses (peace be upon him) and hid her pregnancy until Moses (peace be upon him) was born. Out of fear of Pharaoh's inspectors, she threw him into the oven. The fire flared up. When the inspectors came, they did not find a child. They left. Moses' mother came and saw a fire blazing from the oven. She became very angry. She came near the oven and saw the child. He is playing with fire and no harm has come to him. Yes, the accursed Pharaoh, as well as the Pharaoh of the manners and the arrogant of mankind, think that through their evil schemes, oppression and crimes they can prevent the divine decrees and their evil destiny and cover the light of truth with the darkness of their disbelief, unaware that (his judgment is decreed) O God, unless His light is perfected, and even if the disbelievers hate it, what the pen of power has been written on cannot be changed. When it was decreed in the divine decrees and decrees that the destruction of that accursed one and the ruin of his kingdom would be at the hands of a son of the Children of Israel, he could never devise a way out and prevent such a son from appearing in the world. In fact, with these crimes and oppressions, he laid the axe to his own roots and destroyed himself, and the decree was carried out against him.
Of course, in the stories and anecdotes that the

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Holy Quran mentions, there are secrets and points that warn people to consider their future based on the past of their predecessors and to pay attention to their past, events and history.

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And know that whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it"1" Surah Al-Zalzal, verses 7 and 8.
And it should be known that although this world is the place of deeds and the hereafter is the place of rewards, but "wheat from wheat, barley from barley" in that the world is also the place of rewards, everyone will see the effects and results of his deeds and actions, and those effects that are called rewards are other than the punishment that will be given to sinners on the Day of Resurrection for their evil deeds, and there are other positions and degrees than that. It is given to the obedient because if we observe that everything in the world has properties and effects on it, how is it possible that the action of man, on which the basis of natural affairs depends, is devoid of effect? Sometimes its effect soon becomes apparent and visible, and sometimes it remains hidden for a while, but eventually it manifests and emerges.
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(1) Whoever does a good deed equal to the weight of a grain of sand will see its good, and whoever

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does an evil deed equal to the weight of a grain of sand will see its evil.

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[Surah Al-Baqarah (2): Verses 50 to 52]

Hint

And when we parted with the sea, we drowned, and we drowned Pharaoh's family, and you see (50). From here on, and you are the oppressors (51) Then I will kill you from hereafter, so that you will be grateful (52)

Translation:

And remember, O Children of Israel, when We parted the sea for you, your fathers, and saved you, and drowned the people of Pharaoh, and you witnessed their destruction.
And remember, when We appointed for you forty nights, and you took the calf as a god after the absence of Moses, and because you were wrongdoers,
We forgave you after that, that perhaps you might be grateful.

(Explanation of verses)

Hint

And when we separated you from the sea, the second is a blessing that God bestowed upon the

Children of Israel and reminds the vain of them. "Farq" literally means separation and distinction between two things, with a gap and distance between them, and "sea" is a name for a large body of water that is vast in length, width, and depth.
Here, God has come to the position of explaining how the Israelites were saved and the Pharaohs were destroyed. Of course, there are secrets hidden in explaining it to remind them of what He has bestowed upon the Israelites, that He has destroyed their enemies and made them rulers on earth, and also to prove and make clear to the world the truthfulness and prophethood of Prophet Muhammad (PBUH) and Prophet Moses (PBUH)

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and also to make the power and greatness of God Almighty visible to all the people of the world. Because the salvation of the Israelites by the hand of Prophet Moses (PBUH), the destruction of the Pharaohs, the splitting of the sea, the drying up of the Nile River, and the formation of twelve paths and the crossing of the Israelites through it, are not small things that can be forgotten. Of course, such a strange event will be widespread among people until the Day of Judgment. It is a dignity and miracle that both demonstrates the greatness and power of God and proves the truthfulness and prophethood of Prophet Moses, and also

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demonstrates the prophethood of Prophet Khatam, because the People of the Book knew that the Holy Prophet (PBUH) was illiterate and uneducated. He had not studied, nor had he seen a teacher, and what he told of the stories of the prophets was in accordance with their books and the Torah, so that they could find certain knowledge that what he expressed in his miraculous language had been revealed to him by God Almighty and by way of revelation.

Perhaps the reason why "the miracles of Prophet Moses (peace be upon him) are considered more than those of the other prophets" is that apparently the Israelites were a materialistic, stubborn and unwise people who, despite all the miracles and wonders they witnessed from Prophet Moses (peace be upon him), did not give up their stubbornness and superstitions that had penetrated their minds. They were so materialistic and superstitious that they did not believe in any abstract existence other than matter and material things. They thought that everyone could fabricate a god for themselves and asked Prophet Moses (peace be upon him) to fabricate a god for each of them. "Make for us a god like their gods." Surah Al-A'raf, verse 134. After they heard the word of God, they said out of ignorance and stubbornness, "We want to see God." They were angered because God, the Almighty, had revealed to them the miracles and wonders of the Prophet Moses (peace

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be upon him), and they were angry because God had revealed to them the miracles and wonders of the Prophet Moses (peace be upon him

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Many were led by His Holiness to believe that perhaps they would come to understand that there is another world and that there is a world and power and strength beyond the world of nature, and that they would observe the miracles of our supernatural power, and submit to the commands of God Almighty. Since the world is progressing towards perfection, the teachings of the prophets at any time should be suitable for the abilities and understanding of the people of that time. During the time of the previous prophets, most people were backward in spiritual matters, and their only goal was material and natural affairs. Therefore, the prophets used to perform miracles in material and natural matters and were less concerned with spiritual matters. Since natural matters are subject to annihilation and decline, it was that nothing remained of their miracles. As we see, none of the miracles of the most determined prophets, such as Moses (peace be upon him) and Jesus (peace be upon him) and other prophets who were concerned with material matters, not spiritual matters, are available to their followers today. However, the main miracle of our Prophet (peace be upon him) is the Quran, which is completely true in terms of

TESHKIL E FATMA TUL ISLAMIYA BY HAFIZULLAH DR SYED AMMAR HAQ NAQVI

both word and meaning, form and form. In terms of character, and in terms of laws and legislation of divine commands, and in terms of sciences and knowledge, it is at the highest level of perfection. In short, since the Quran is a miracle in every sense, rather its main miracle is related to spiritual matters and divine sciences, and spiritual matters require survival and stability, it is that it will remain and be stable and established until the Day of Judgment. Although the miracles of Prophet Moses (peace be upon him) seemed very great, but since they had influence on natural and material matters, not on spiritual matters, they did not have the ability to survive and be stable and were destroyed.
And also, due to the lack of wisdom and understanding of the people of the past, of course, those complete and complete laws that could remain until the Day of Judgment and be suitable for any time and period did not exist.

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However, the advent of the Holy Prophet (PBUH) occurred at a time when mankind had reached a certain level of perfection due to the joy of the previous prophets. This meant that the complete divine law, which we cannot even imagine in its perfection, was implemented among the people through that Holy Prophet (PBUH). This is because it remains and is fixed until the Day of Judgment. If

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the teachings of the Quran or the laws of Islam are added or subtracted by a single needle, it becomes incomplete.

Of course, this is how material and natural matters, no matter how strong and great they may seem, are subject to annihilation and decline. Look at how the kingdoms of the powerful kings of the world, the wealth of the rich of the time, and the formal honor and status of the children of the world are soon destroyed and destroyed. However, the scientific and literary works that have emerged and appeared from a scientist at a point in the world, because they are connected and related to the world of truth and meaning, are always preserved, and the events of the time can less penetrate it and come under the pressure and occupation of the world of nature.

If you have a sound heart, you can understand from here to some extent the secret of the words of God Almighty, which He said: “Whoever disbelieves in the Taghut and believes in Allah, has grasped the trustworthy handhold, which will never be severed.” (Surah Al-Baqarah, verse 257)

Yes, whoever turns away from falsehood and clings to the truth has grasped a firm handhold that will never be broken, and has attached himself to a truth that will never be separated, and has bound himself to a place that will never be torn. Similarly, whoever cultivates the love of the saints of God in his heart and joins them will always remain in a

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safe and secure place, protected from any harm, because his connection with them

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(1) The one who disbelieved in falsehood and believed in Allah has indeed grasped a strong bond that will never be broken.

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Their true connection and love is love for the sake of Allah. In the Ziyarat Jamia, you will read: Whoever loves you, then Allah loves you. And as we mentioned in the previous pages, this is the secret of intercession, because intercession is from intercession and pairing, a spiritual pairing, not a physical one, and it is a heart connection that arises through love and spiritual connection. Love is a spiritual attraction that connects the lover and the beloved, and perhaps this is the hadith narrated from the Holy Prophet (PBUH) that on the Day of Judgment, everyone will be gathered with whatever he loves, even if it is a stone.

(The story of Moses (peace be upon him) and Pharaoh)

According to the narration of Ibn Abbas, "God revealed to Moses (AS) who was leaving Egypt with the Children of Israel at night, when Pharaoh was informed that Moses (AS) had gone out with the Children of Israel and was following them with a thousand horses, an army, not including women, and Moses (AS) had six hundred and twenty

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thousand of the Children of Israel with him. This is what God says: Pharaoh said, 'Indeed, these are a few people, and indeed, they are to Us aggressors, and indeed, We are a warner to all of them.'" Surah Shu'ara, verse 54.
When Moses (AS) and the Children of Israel reached the shore of the Nile, they saw that Pharaoh was following them and the sea was in front of them, and they became very angry, and they said to Moses (AS), 'We have always been in torment and torture, both before you came and after you came.'" You, the enemy is behind us and the sea is in front of us, sir
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(1) Indeed, the congregation is very small, and indeed, they will surely see us, and indeed, we are a congregation that is wary of the enemy. [.....]

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Moses (AS) said: "God will soon destroy your enemy and make you caliphs and rulers on earth." Now consider how God will destroy your enemy. Joshua bin Nun said, "What do you command?" Moses (AS) said, "I have been ordered to strike the sea with my staff, and God has commanded the sea to obey Moses (AS). When Moses (AS) struck the sea with his staff, the sea immediately dried up and split into twelve paths, so that there would be a separate path for each tribe and clan of the Children of Israel. When Pharaoh reached the sea

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while riding a horse, Gabriel, by the command of God, rode in front of him on a mare. When the horse saw the mare, it jumped and Pharaoh drowned in the sea. By the command of God Almighty, the water covered Pharaoh, his army, and his companions, and destroyed them all. And when We promised Moses forty nights, that is, the verse is linked to the previous verses, and the third is a blessing that is presented to the Children of Israel, and it is a place of reproach and wrongdoing of the Children of Israel, that after all the signs of power and signs of divine greatness and miracles that God revealed through the hand of Moses (peace be upon him) and they saw them with their own eyes, as Moses (peace be upon him) promised to be present at the appointed time and place of divine promise for thirty nights, and then he added ten more nights to it, until after the forty nights, God made the tablets and the Torah smell of favor, in which is their explanation and healing, and you, the Children of Israel, disbelieved in the blessing of God Almighty and accepted the calf as a god, and you, the Children of Israel, exceeded your limits in servitude and gratitude, and you wronged yourselves. Then God said from

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the page: 322
He has forgiven you out of His grace and generosity and has removed from you the

punishment of this great sin, so that perhaps you may be mindful and grateful.

(The story of the Samaritan and the calf)

According to what is narrated from Ibn Abbas, when Prophet Moses (PBUH) went to the place of the promise of God Almighty and appointed his brother Aaron as his representative among the people, Aaron told them that whatever gold and jewelry you have from Pharaoh and the Pharaoh's people, throw it into the fire because it is impure and dirty. Samaritan was a man who worshipped calves and was very fond of calves, but he believed in the preaching of Prophet Moses (PBUH). Since he was somewhat knowledgeable, when he learned that Gabriel (PBUH) had descended to Prophet Moses (PBUH) in some form, he took a handful of soil from the place where he passed. When the people of Moses (PBUH) ordered Aaron (PBUH) to throw the gold and the utensils they had taken from the Pharaoh's people into the fire, Samaritan also came while holding the soil in his palm. Baharoon said, "Let me throw it." Aaron thought it was a handful of gold and said, "Pour it." He threw the soil and said to the gold and the utensils that had been thrown into the fire, "Become a calf and make the sound of a calf." So bring them out. "Soon, a body will be for him" Surah Taha, verse 90, and that it was a test and trial that God wanted

NESIR MUSHFE FATIMA ALEKA SALAMBY YATULLH DR SYED AMMAR NAQVI

to test the people of Moses to see which of them were steadfast in faith and which were wavering.

(The trick and deceit of the Samaritan)

One of the scholars here says that the story of the Samaritan and the calf should not be so simple. How can it be accepted that a wise man considers God to be a body in the form of a calf, and even if it also has a voice, it is obvious.

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An idol made of gold, which has neither sensation nor movement, nor intelligence nor wisdom, cannot be the God of the universe, unless we say that the Samaritan used a trick and pretended that the secret of the glory that emerges from Moses (peace be upon him) is that he learned about some spells according to the celestial forces and heavenly conditions. And I also know about them and I will make a spell for you in the form of a calf with a strange voice. And he tempted them with the idea that if you prostrate before him, you too, like Moses (peace be upon him), can bring a miracle and declare something extraordinary. And perhaps the Israelites thought that it was possible for God to incarnate in the flesh or that He was the God of the Universe. That is why the Samaritan deceived them and misled them, pretending that the God of Moses and Aaron had incarnated in the calf, and that if you prostrate to

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the calf, you would have prostrated to the God of Moses (peace be upon him).

(A notable point)

One of the commentators has an article that suggests that the verse contains a secret and a secret, and perhaps he wants to make us understand that if faith in the prophets is based only on miracles and formal miracles, such as many of the miracles of Prophet Moses (peace be upon him), such as the heart of the staff of the hawks, the drying up of the Nile River, and the rest of the miracles that appeared from him, as well as the splitting of the moon and the glorification of a pebble by the hand of our master Muhammad (peace be upon him), and the like, it may sometimes be mistaken for magic and sorcery, and faith that arose before these is subject to wavering and doubt, because before miracles, it is related to the world of the senses and the tangible, and in the world of the senses there is much error and mistake. A person whose faith was based on the fact that a

staff
became a dragon may become an infidel at the sound of the Samaritan calf.
When faith penetrates the heart and is realized through knowledge and spiritual matters, and sufficient knowledge of the truthfulness of the

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claim to prophethood is gained through reason and truth, it certainly remains and grows, becomes strong, and remains steadfast through the refinement of morals and good deeds. (End) Yes, as we said, perhaps this is the reason why the Holy Prophet (PBUH) did not limit himself to sensory miracles in proving his prophethood, although sensory miracles were also very evident from his blessed existence, and he made the main part of his remaining miracles spiritual matters and the truths contained in the Quran so that the people of meaning could learn about some of the truths of the Quran through reason and the inner self and achieve investigative faith. And if it is apparent and obvious, because the Quran came from the heart of the world of truth, it is superior and above that it can be influenced by the world of falsehood and corruption, that is, the Quran and the teachings of the Quran will remain and endure until the Day of Judgment, and no ruling from it will be abrogated until the Day of Judgment. Also, the followers of the Quran will always be proud and successful. If any shortcomings or weaknesses are observed in them, it will be their fault, as they did not observe the teachings of the Quran and implement the rulings of the Quran as they should.
Then We have forgiven you after that. The word forgiveness literally means transgression and forgiveness. Here, the intention is that God erased the traces of the sin and error they committed in

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worshipping the calf. After that, He said, “Perhaps you will be grateful for the blessings of God and not be ungrateful for them.” The fourth blessing is the one that the Israelites were reminded of.

Page: 325. Perhaps you will be grateful. Although several meanings have been given for gratitude, here it seems that the meaning is the same: being grateful and not being ungrateful for the blessings that were given to the Israelites. Page: 326

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[Surah Al-Baqarah (2): Verses 53-54]

Hint

And Moses said to the people of the book and Al-Furqan that you may be guided (53) Let them repent to you, then kill yourselves, and your humiliation is good, but for you, I will repent to you, for He is the Most Merciful, the Most Merciful (54)

Translation:

And We gave Moses the Torah, the criterion (between right and wrong), that you may be guided and successful.
And remember when Moses said to his people, "O my people, you have wronged yourselves by taking the calf as a god. So repent and turn to your Lord,

then kill yourselves. Killing yourselves is better in the sight of your Lord. And after your repentance, He will turn to you with forgiveness. For He is Oft-Returning, Most Merciful."

(Explanation of verses)

And when we gave Moses the Book and the Criterion, that is the fifth blessing that the Children of Israel were given, and apparently the meaning is the book of the Torah, and the Criterion may be an attribute of the Torah, meaning the Torah is the separator between right and wrong. Some have said that the meaning of the Criterion is something else, either inside the Torah or outside it, considering that if the meaning is the Torah itself, they should not associate the Criterion with the Torah, because according to the Arabic rule, the term "toward" and "toward" should be different from each other. However, it appears from the context of the verse that the first meaning is intended, that the Criterion is an attribute of the Torah, and in terms of the difference between "toward" and "toward", the same difference in the adjectives

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on page 327 and the one described is sufficient. "Perhaps you will be guided." Lal means hope, and it is not correct to attribute hope to God. As was

mentioned in the previous pages, wherever the word Lal appears in the Holy Quran, it refers to the fact that since man is free in his actions and deeds, after the emergence of the causes of action, there is hope for the occurrence of that action. Here, the meaning is that the Children of Israel, after all the various blessings bestowed upon them, may perhaps be grateful, and after the revelation of the Torah and the Furqan, may they take the path of guidance and be guided.
O people, you have wronged yourselves by taking the calf as your god. Injustice, both literally and figuratively, is putting something in a place other than its proper place. Here, the reference is to the fact that you have wronged yourselves by taking the calf as your god and worshipping it. Of course, this act is considered one of the highest forms of injustice. This is because, as He has said elsewhere, polytheism is a great injustice. He has introduced polytheism as a great injustice. In view of the enormity of the sin and the fact that the punishment should be commensurate with the sin, and there is no sin greater than polytheism, and there is nothing greater for man than his own soul, He has made killing the soul the punishment for worshipping the calf, because the soul that commits this heinous act is punished and punished by killing and executing it, and the soul that worships the calf is not worthy of worshipping God Almighty and must be killed. Here repentance is

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divided into killing the soul, that is, repent and kill yourself.

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So repent to your Bestower, so kill yourselves. That is better for you in your Bestower. Repentance or killing is better for you, because repentance and killing the soul cleanses your soul, truth, and secret from the baseness and wickedness of polytheism, and it makes you victorious in eternal bliss and eternal joy. Goodness, goodness, and happiness come to a person when his heart and mind are purified from manifest and hidden polytheism, and he becomes victorious in spiritual aspects and the truths of the hereafter. And this is the sixth blessing that the Children of Israel offered so that they might be grateful that all divine blessings were subject to obedience and acknowledge the Holy Messenger, may God bless him and grant him peace.

Yes, the punishment for the one who worships the calf of his own soul is self-slaughter. The rebellious, bold soul must be executed so that the King of the Spirit can sit on the throne of power and bring the kingdom of human existence under his rule and express his activity and force each of the powers and emotions to do what is appropriate for them.

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[Surah Al-Baqarah (2): Verses 55-56]

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Hint

And when I said, O Moses, do not believe, but until God reveals it, then the thunderbolt will take you, and you will see (55) Thank you for your death (56)

Translation:

When you (your fathers and grandfathers) said, "O Moses, we will never believe until we see God openly." So the thunderbolt and the torment seized you while you were watching, and We revived you after your death, that perhaps you might be grateful.

(Explanation of verses)

Hint

Lightning literally means creating awe and intensity that occurs in objects, and some commentators say that the meaning of lightning here was a strong sound that appeared from the atmosphere of the world and was manifested in that fire, from which those seventy Israelites died, and the resurrection of the Israelites after their death is the seventh blessing and favor that He offers them. After all the miracles and wonders that they witnessed from Moses ibn Imran, even if they wanted to, they heard the voice of God and the quality of speaking the truth to Moses (peace be upon him), they said out of ignorance, greed, or stubbornness, "We will never believe, and our souls

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LAH DR SYED AMMAR NAQVI

will not be assured until we see God clearly." And because disbelief and hypocrisy were concentrated in their hearts, they conditioned faith on seeing with the eyes, and they thought that God was a body that could be seen with the eyes. As a punishment for their actions

and
the wrong belief that had penetrated their souls, they became the object of divine wrath and indignation, and the fire of wrath overtook them and burned them all and they died. After that, through the supplication of Prophet Moses, God revived them.

(The verse's implication is that it is impossible to see)

Although our rational proof is sufficient to show that it is impossible to see God with our eyes, because God is not a physical body that can be seen with our eyes, and that the verse itself confirms the ruling of reason, there is nothing superfluous, Abu al-Qasim Balkhi argued with this verse that seeing God Almighty is impossible, and that their question contains two errors and two contradictions: one is denying their prophet and the other is seeking to see God Almighty, whom they believe they can see with their eyes. Such a belief is a great contradiction whose punishment is nothing other than being burned and melted by the fire of Divine wrath. The greatness of such a matter

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is reflected in the saying of the Almighty, "So they asked Moses something greater than that, so they said, 'Show us Allah openly.'"
No wise person denies that it is impossible to see God with the eyes of the mind, but seeing the Almighty with the eyes of the heart, that is, the truths of faith for the prophets and saints in the manifestations of the world and in the sense of the signification of beings and their representation, is not forbidden, although it requires purification of the heart and inner purity.
In a famous hadith, Hazrat Amir al-Mu'minin (a.s.) in response to a question named Dhul-Hijjah, "Have you seen your Lord?" said, "How can I worship a God whom I have not seen?" and after being asked about the quality of seeing, he replied, "It is not seen with the eyes, but it is perceived with the heart and with the truth of faith." In another narration, Saduq (a.s.) narrates the following in his book of Tawheed,

page 331:
"Abu Basir asked Sadiq, the son of Muhammad (s.a.w.s.) whether the believers will see God on the Day of Judgment." He replied, "Yes, and of course, they have seen Him before the Day of Judgment." Abu Basir asks, "When did he say that?" When he said, "Are you not with your Lord?" They said, "Yes." After that, the Hazrat was silent for an hour, and then he said, "Indeed, the believers will see

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Him in this world before the Day of Judgment." Abu Basir says, "I will sacrifice myself for you to tell the people about it." He said, "No, because when you say, 'Seeing with the heart', an ignorant person will not understand and deny it, because seeing with the heart is not like seeing with the eyes.'" The fact that two hadiths and the like confirm the same ruling of reason that seeing God with the eyes is impossible, but in truth, faith and the eyes of the heart, whose evidence is much more evident and clear, cannot see God with the face, and the truth cannot be perceived by Him in truth, because He is the environment and the environment will never encompass Him, and the perception of truth without encompassing Him is not possible." In short, the eyes of the heart can only see as much as the creatures of God indicate, but not every heart can bear to see Him. How well said that man from Kermanshahi: "

His light was not hidden. We are blind because of our unworthiness. We are far away

. Otherwise, the friend is more obvious than the obvious. The light that gives birth to the universe is visible.

It is difficult to find Him with your eyes. Do not try in vain. It is the work of the heart.

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Although its pure essence has no place, what good is it to look at?

It is hidden in the heart. It is jealous. Not every heart is His house. The heart of the owner of hearts is His home. The

heart is within the heart of the owner of hearts. That heart is the place of peace of mind.

If you want to find the grace of seeing Him, except that you

do not have another heart in your hand. If such a heart is in your hand while there is time, put your hand on the lap of the owner of hearts.

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He will deliver you from the breath of your soul and lead you to the home of the soul.

If there is no seeker of the path of God except Muhammad, may God bless him and his family, guide you."

(The story of Moses (peace be upon him) and the heavenly lightning)

The commentators narrate that after the decree was issued by the Prophet of God that those who

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had prostrated for a long time should be killed until their repentance was accepted, after they were killed and their repentance was accepted, the Prophet Moses (peace be upon him) chose seventy of them from among the people for the Miqat of God. They asked the Prophet (peace be upon him) that they wanted to hear the voice of God. After the acceptance, when they approached the mountain, a pillar of cloud appeared and covered the mountain. The Prophet Moses (peace be upon him) approached the mountain and a light appeared on his forehead. That light was so bright and brilliant that no one could look at it. He spoke to God and the Children of Israel heard the word of God, which Moses (peace be upon him) was commanding and forbidding.
And after the word of God was finished, the cloud that had covered Moses retreated, and the Children of Israel said, "We will not believe until we see God." Then lightning struck them and they all died. And after Prophet Moses (peace be upon him) fainted and regained consciousness, he raised his hands to the sky and made supplication and lamentation, saying, "I have chosen seventy people from among the Children of Israel to be my witnesses. How can I return to accept their repentance if not one of them is with me?" And he continued to pray, supplicate, and plead until God brought them back to life. When the Prophet (peace be upon him) asked God Almighty to accept

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their repentance, he was told that their repentance would not be accepted unless they were killed.

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There are two opinions here. Some have said that after the killing and acceptance of repentance, Prophet Moses (peace be upon him) took seventy of the remaining people to the mountain to listen to the word of God, and some have said that taking them to the mountain was before their repentance was accepted, and some have also said that those seventy people were those who had not prostrated for a year. However, when the Children of Israel made such a request, the sea of God's wrath came into turmoil and the fire of wrath flared up and destroyed them because they assumed God to be a body and thought that God could be seen with their eyes and did not know that God is the Creator of bodies and is not a body and corporeal, and also because they placed their feet above their cloak and considered themselves visible out of arrogance and conceit. With these two reasons, one is ignorance, foolishness and ignorance that God is not a body and corporeal that can be seen with their eyes, and the other is that arrogance and exaggeration and seeking something that was not worthy of their capabilities. With these two reasons, they found a position for punishment and being subject to the wrath of God. They were.

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[Surah Al-Baqarah (2): Verses 57-58]

Hint

And we have oppressed you with al-Ghamam, and we have sent down upon you al-Mann and al-Salvi, they are of our goodness, they are our sustenance, and we are our oppressors, but they are oppressing themselves (57) and So we said, enter this verse, then read it, and enter the door in prostration, and say, "Forgive me my sins, and forgive me." Al-Mohsenin (58)

Translation:

And We made the clouds a shade for you, and We sent down to you persimmons and roasted fowls. Eat of the good and pure things from what We have provided for you. And they did not wrong Us by Our command, but they wronged themselves and made themselves worthy of punishment and wrath from Allah.
And when you see - We said to the Israelites, "Enter the ten (Holy City) and eat of its food and fruits from wherever you wish, it is good for you, and prostrate yourself at the special gate which you will reach, and say the word of repentance with your tongues. We will forgive you your sins, and We will soon give the doers of good a great reward."

TAFSIR MUSHAF E FATIMA AL-ISLAM BY AYATOLLAH DR SYED AMMAR NAQVI

(Explanation)

Hint

And We have cast a cloud over you. This blessed verse presents the eighth blessing and favor that God bestowed upon the Children of Israel. It is narrated in the narrations that when Moses (peace be upon him) told the Children of Israel to go to Jerusalem and fight against them, and there were some rebels there. The Children of Israel did not accept his words. God became angry with them and for forty years He made them wander in the desert, which was flat and five farsakhs by five farsakhs.

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No matter how far they traveled, when they left it, they still saw themselves in the first place. They became impatient with the sun, hunger, and thirst. They begged Moses (peace be upon him) to save them from hardship. Moses (peace be upon him) prayed. God placed a thin white cloud over their heads, through which a cool wind blew. After they were relieved of the heat, they asked for food and water. Moses (peace be upon him) prayed that persimmons and roasted chicken would rain down on them, and each of them would take their share, and a spring of water would flow for them to drink. And We sent down to you manna and salvay, from the first dawn until the rising of the sun, it would

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fall on them like dew, and salvay is said to be birds on the branches of a flower. The wind would blow on them, and their feathers would immediately fall off and they would come to them roasted. And when We said, "Enter this village," that is the eighth blessing that the Children of Israel were given, and that the verse is related to the previous verses.

And whether what is meant by "village" is a matter of debate among the commentators. Many of them have said that it is Bayt al-Maqdis, and the reason for this is the Almighty's saying, "O people, enter the holy land which Allah has written for you" (1) Surah al-Ma'idah, verse 24. They have said that there is no doubt that the meaning of the two verses is one, and Ibn Abbas and another group of commentators say that it was a village near Bayt al-Maqdis, and some others have said that the meaning of the village is Egypt itself.

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(1) Enter the pure and clean land that God has written for you.

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So eat from it wherever you wish, and enter the door prostrating, and say, "Hattah." There is much debate among commentators as to what is meant by "Hattah" in the verse, and also what was the door that the Children of Israel were commanded to prostrate themselves upon reaching. A group of

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commentators state that it was a door in Jerusalem, which was called "Bab Hatta," while others say that it was originally a door from that village through which the Children of Israel were commanded to enter.
There is also a debate among commentators as to whether the meaning of prostration is the same as the usual prostration, which is to place the face on the ground, or whether it is the direction and state of bowing, because as they have said, it was a small door that one had to enter in a state of bowing. Perhaps the meaning of prostration is the state of humility and submission, because the meaning of "prostration" is thus: enter that door while being humble and submissive to the command of God Almighty, and the meaning is closer to the meaning, but rather is definite. Because the first meaning, which is the meaning of prostration, although it says to enter in a state of prostration, is not compatible, and also the second meaning, which is the meaning of entering in a state of bowing, does not need an order, because entering without bowing was not possible, then the same third meaning is definite.
And say "hattah" Here too, there are two opinions: either the meaning of "hattah" is the word for repentance, meaning "O Allah, remove our sins from us," or the meaning is that they should pronounce it with the word "hattah." Ibn Abbas said that the meaning is to say "There is no god

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but Allah."

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(Some mystics have interpreted the verse)

It says, "Enter this village" etc. It is an address that says, "O you who are going towards the truth, enter the places and stations of purity, and O you who are going through the stages and developments of the soul, enter the world of knowledge and action with the step of truth and certainty, and eat and be nourished by the best scientific foods and spiritual sustenance, and enter through the door of humanity, which is the truth of man and spiritual man. It is not possible to enter the world of divine holiness except by entering and passing through a door, inside of which is the door of mercy, and outside it is punishment." This is a reference to this blessed verse: "On the day when the hypocrites and the hypocrites will say to those who believe, 'Look, we will seek from your light.' It was said, 'Go back behind you, so seek light, and strike.'" Between them, there is an inner door in the face of mercy and an outer door from the front of the punishment. My soul, and my entanglement, and my attachment, and my security, until the command of God came, and I drowned myself in the glory of God." Surah Hadid, verse 13. Enter while you are submissive and prostrating, and also while you are willing and seeking. The

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meeting of the Almighty and mortal in the glory of oneness Turn and say, O Allah, take away
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(1) On the Day when the hypocrite men and hypocrite women will say to those who have believed, "Look at us, that we may imitate your light." It will be said to them, "Turn back and seek a light." A wall will be set up between the believers and the hypocrites, in which is a door, the inside of which is mercy, and the outside of which is a punishment. The hypocrites will call out, "O believers, were we not with you in the world?" The believers will say, "Yes." But your souls deceived you, and you waited and doubted, and your desires made you arrogant until the command of Allah came, while you were arrogant towards Allah.

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From us and our wealth, and remove from us the whispers of the devil, and prevent us from the deceit of the animal spirits, and forgive us the sins of our souls and the crimes of our powers, which are crimes and darkness, and enlighten us with the light of Your Holy One (the End). And it confirms that the meaning is confirmed by the narrations that have been transmitted through the Ahl al-Bayt (a.s.) who have said that we are your “gateway to Hatta” and the famous hadith from the Holy Prophet (s.a.w.a.) who said, “I am the city of knowledge and Ali is its gate

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[Surah Al-Baqarah (2): Verses 59 to 60]

Hint

So, instead of the wrongdoers, we will say something other than what was said to them, so We sent down upon the wrongdoers a secret from the sky where they transgressed (59) Musa, the one who spoke to us, struck with the stone of Hajr, and it exploded from me. Allah wa la Wandering in the land of corrupters (60)

Translation:

Then those who wronged, by changing what they were commanded with a word and a speech other than that, We sent down upon those who wronged a punishment from heaven because they were transgressors and rebelled against Our command. When Moses asked for water for his people, We said to Moses, "Strike the rock with your staff." So the rock split and gushed forth from it twelve springs of water (according to the number of the tribes of the Children of Israel, who were twelve tribes and clans). Each clan knew its spring. "O Children of Israel, eat and drink from what God has provided for you, and do not spread out in the land, making mischief."

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(Explanation)

Hint

"Rajz" is a word that means "filthiness" and "evil" and apparently means punishment. The meaning of the verse is as explained by the commentators: when the Children of Israel disobeyed what God had commanded them to do, namely, repent and seek forgiveness, or the word "hatah" which means repentance, and out of ignorance and foolishness, they took the word with mockery and said something other than the word "hatah" which they were commanded to say,

and
by this act they became wicked. At that time, they became deserving of divine punishment and wrath. There is a difference of opinion among the commentators as to whether they said something other than the word they were commanded to say. Some say that instead of "hatah" they said "red wheat" out of greed, and others say that they said it out of mockery and They mockingly said "hath" instead of "hath" and instead of entering through the small door that they were ordered to enter by bowing and bowing, they entered through a higher door out of arrogance and pride, and despite these two opposites, a punishment was sent down upon them, and they say that the punishment was a plague that killed twenty-four thousand of them in

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one hour and another seventy thousand of them died of the plague.
And when Moses asked for water for his people, that is the ninth blessing that God Almighty bestowed on the Israelites at the time of Moses (peace be upon him). It is such that after they became thirsty from eating "manna and salva" in the desert, Moses (peace be upon him) asked God for water for them. The Prophet (peace be upon him) said, "O Moses, strike that rock with your staff."
Strike the stone with your staff. Apparently, Alif and Lam are the letters of the alphabet. "Alif and Lam" means strike your staff with that special stone. It is said that the staff of Moses (peace be upon him) was a staff that Adam (peace be upon him) brought from Paradise and passed on to Shu'ayb (peace be upon him), who gave it to Moses. The length of that staff was ten cubits, according to the height of Moses (peace be upon him), and the head of that staff had two branches, and in the darkness, light shone from it.

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It was the same staff that Moses (peace be upon him) used to kill the dragon at his request. The stone from which water flowed was a spherical stone in the shape of a man's head that God had sent to Moses (peace be upon him) from Paradise, in other words, it had been taken from the earth of

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Mount Tur.
Some commentators say that it was the stone that Adam (AS) brought from Paradise and passed on to Shuaib (AS), and Shuaib gave that stone to Moses (AS) with a staff. In the interpretation of the Ahlul Bayt, it is stated that when they asked Moses (AS) for water, he raised his hand in supplication and said,
“O Allah, by the right of Muhammad (PBUH) and his family, the master of our prophets, by the right of Ali (AS), the master of the guardians, by the right of Fatima, the master of women, by the right of Hassan, the master of the saints, by the right of Hussein, the best of the martyrs, and by the right of their lineage and their successors, the masters of the righteous.”
That is, after the command came to strike such and such a stone with your staff. Then twelve springs burst forth from it. By the request of Moses (AS), twelve springs of water flowed from that stone, each spring being dedicated to a particular tribe and clan of the Children of Israel.

(Intellectual discussion)

Here a logical question arises that some commentators have raised and have a statement that I will briefly translate.
Question: How is it possible for twelve springs of water to flow from a small stone?
Answer: God's power is infinite. Whatever He wills

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according to His wisdom and expediency is done immediately. The miracles that were performed by the prophets were completely unusual and appeared from supernatural causes.

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And it was one of the signs of God that witnessed the truthfulness of the claims of the divine messengers. Of course, miracles and majesty must be the creation of an extraordinary thing, since ordinary things can never be counted among the miracles and majesty. Therefore, it is not surprising if sometimes an unusual thing appears to prove the prophethood of the Prophet and the manifestation of the perfection of divine power in the world. For example, a strange thing, or even more strange, was the miracle that appeared from our Master Muhammad, peace be upon him and his family, in some wars with the infidels. That was when water became scarce for his army and troops, and the great man's innovation caused water to flow from his blessed fingers in such a quantity that the entire army and companions drank. Of course, water flowing from a finger seems more strange than water flowing from a stone, because water flowing from a stone is a It is considered a normal thing, but in its excess, and it would seem strange that it could be realized without the precedent of the innovation of Prophet Moses (peace be upon him).

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What is certain is that we must prove that such a thing and the requirements of abnormal things are possible and not a rational impossibility, because there are two types of impossibility: rational impossibility and ordinary impossibility. The rational impossibility is that no objectivity or essence can be assumed for it so that its existence is possible, but the ordinary impossibility is that it is possible to achieve in its essence and in rational imagination, that is, it does not have a rational refusal, but it is unusual in terms of the natural order and system of creation.
So here we say that the flow of water from a small stone does not have a rational refusal, although it does not usually have an external occurrence, which is why it seems impossible.

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(Speech of Sadr al-Mutallahin in Solving Problems)
The scientist says that for the possibility and occurrence of the matter, four aspects can be imagined: 1- Those great waters with abundance and excess that existed inside that small stone as a multiplication. 2- The waters remained hidden in the parts of the stone as a mixture and compression, and the creation of Prophet Moses multiplied and flowed. 3- Those waters gradually came into existence and gradually began to flow. 4- The existence of those waters was outside of natural causes, but rather came from sensual

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considerations and from illusory imaginations. And the first two aspects are false and impossible because a small body like that stone cannot contain something as large as a lot of water. However, to say that a lot of water was hidden in the parts of the stone as a mixture and the creation of the Prophet multiplied, which was the scope of the second aspect, is also false because it has been proven in its place that the mixture, that is, the penetration of a body into another body, is impossible, especially with the excess of what is inside.

But the other two ways that are possible and permissible are: one is that a lot of water flows slowly and gradually from a small stone, because matter is an infinite number of formable elements, but gradually, not all at once, because the components of the stone and the matter of the air are transformed into water.

And another way is to say that the movement of water is outside of natural causes, but rather of sensual causes and imaginations, and all of this is realized, because we have argued in our place that powerful souls affect the matter of the universe by changing the forms of beings in any way they want, and that is outside of natural causes and material abilities, but rather the Holy Prophetic Soul, with that

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power and power that it has, expresses matters from the possible unseen to the world of testimony and creates new forms, and the effect of souls on matter is a matter of appearance and reality. Look at how our soul sometimes affects our body, because our body is sometimes affected by external events and is affected, and sometimes it is affected by our own soul, such as intense anger, which is a form and quality of the soul from which heat is created in the body and makes the face of the body black, and also intense fear that creates coldness, and such as the dominance of lust that creates semen, and other such matters of the soul whose effect on the body is apparent and visible, and that The effects of the partial souls of ordinary people.

So what do you think about the general soul, to which all material things are compared as the partial body is compared to our partial soul. (Objection to the invalidity of the first part) If it is said, how did you find it impossible for a large body to fit into a small body, which was one of the four possibilities mentioned in the first part, when there is an authentic narration that it is possible for a large body to fit into a small one? Saduq (may Allah be pleased with him) narrates in his book Tawhid Basand, a reliable authentic narration from Imam Reza (peace be upon him) that a man came to him and said, "Does Allah have the power to fit the heavens and the earth and

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what is between them into an egg?" He said, "Yes, indeed, He has the power to fit into something smaller than that. He has placed them all in your eyes, while the vision of your eyes is smaller than an egg. When you open your eyes, the heavens and the earth and what is between them appear in your eyes, and if He wills, He can make you blind." There is also another narration with the same content that Kulani narrates in Al-Kafi from Sadiq Al-Ali Muhammad (peace be upon him and his family).

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(Answer to objection)
We say that there is no contradiction between our words and the contents of the narrations because the existence of objects in the senses and in the mirror is of a different kind, outside the form of a heavy body in another heavy body like it, and what we have ruled to be invalid is when a heavy body occurs in a heavy body, like that in a state like that of a lot of water in a small stone. However, the forms of objects in the senses are a different matter, and apparently the answer of the Imam to the questioner was a convincing answer and according to the understanding of the questioner. And another narration is a testimony to the impossibility of the interference of the great in the small with the small that it has. It is narrated from the Commander of the Faithful, peace be upon

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him, that when his Imam was asked whether God has the power to contain the entire universe in an egg, he said that God cannot be characterized by impotence. God has the power either to enlarge the egg to the extent that it can contain the universe or to make the universe small so that it can be placed in an egg.
So, with this narration, it can be attested that in the origin of the world, it is not possible for a large body to enter a small body. (End) Yes, it seems impossible for a large body to fit into a small body due to the greatness of the large body and the smallness of the small body at first, but it is possible for the large body to be compressed, not by interference, but in such a way that the parts of the body are crushed together and joined together, and the small body is discovered, that is, its parts are separated so that they fit together. This is the meaning of the miracles of the prophets and the miracles of the saints, which is one of the characteristics of the holy soul of the prophet that, with the permission of God, it can take possession of the matter of the universe and transform something into another and change its shape.

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So, here it can be said that perhaps due to the innovation of Prophet Moses (peace be upon him), the parts of that small stone were separated, and the matter of the surrounding air and other

materials were transformed into water, and a lot of water flowed from that small stone, and possession in this way is not excluded, and we have no evidence for its impossibility, but it is a fact and a certainty. (And Allah is All-Knowing of the facts)

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[Surah Al-Baqarah (2): Verses 61-62]

Hint

And I said, O Moses, do not wait for a single food, so let us take out the harvest of the earth from pulses, wheat, foams, lentils, and Basalha said, "Don't exchange that which is low for that which is good, and give it to Egypt, for it is because of me that I asked you, and I struck them with humiliation and poverty." And he is angry This is from Allah, because they disbelieve in the revelations of Allah, and they kill the prophets without the right. Verily, those who believe, and those who are peaceful, and the Christians, and the Sabaeans, are those who trust in God and the Last Day, and do righteous deeds, their reward is with their Lord, and not Fear of them and no Hum Yahzanun (62)

Translation:

When you, the Children of Israel, said, "Your fathers and grandfathers," O Moses, we will never be patient over a type of food after your Lord. Ask Him to bring forth from the earth what grows from

TAFSIR AL-SHARIF FI TIMS ALFIHI SHARIF BY AYATOLLAH DR SYED NAQI NAQVI

the earth, vegetables, cucumbers, garlic, lentils, and onions. A call came from the Lord of Glory, "Will you exchange "persimmons and roasted chickens" for what is inferior to them? Disembark in a city or in a city in Egypt, where you have what you asked for and it was necessary and confirmed." Humiliation, poverty, and the wrath of God Almighty overtook them because they disbelieved in the signs of God and killed the prophets without right, "like John and Zechariah." And they were overtaken because they disobeyed and rebelled.
Indeed, those who believed "out of hypocrisy" and those who were Jews, Christians, or idolaters

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of them, whoever believed sincerely Those who believe in God and the Last Day and do righteous deeds, their reward is with their Lord, and there is no fear for them, nor will they grieve.

(Explanation)

Hint

We will not be patient for one food. Food is something that a person eats and is consumed in the body in exchange for what is consumed, and the order of life is through nourishment and in exchange for what is consumed. So supplicate to Us, the essence of supplication is a call and a request. Whenever the Almighty asks the

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Knower, it is called a command, and whenever the Knower asks something from the Almighty, it is called a request.
From what sprouts in the earth, sprouting is the sprouting of plants from the earth, which is done by a righteous order of creation. However, since the position of divinity is pure and free from the management of worldly affairs, it is clear from many reports that for each type of material beings, He has subdued a type of angel and made him responsible for their upbringing.
And humiliation and poverty were inflicted upon them, and it became established and necessary for them to be subjected to humiliation, poverty, and dervishness, so that even their wealthy people present themselves as poor people. As we see, no independent state or monarchy has yet emerged among them, and they are always and wherever they are in the world, subject to the governments and regulations of foreign states, and they are obedient to the orders of others, and whatever ruling is implemented against them, whether they like it or not, they will submit and submit, and they will be a thorn and worthless in their eyes, and that itself is considered one of the prophecies and miracles of the Quran.

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And they came with the wrath of Allah, and the end of their work was brought about by the wrath and

anger of Allah, and the thorn and humiliation that became permanent and permanent upon them, the effect of which still continues in the descendants and followers of the Children of Israel and the Jews, and will continue to be so until the Day of Judgment, was the result of their vile and base deeds.

That is because they used to disbelieve in the signs of Allah and kill the prophets. Here he reminds us that what caused their humiliation and humiliation were two heinous deeds that he could not imagine in their abomination and baseness: one was denying the signs and miracles of Prophet Moses (peace be upon him) and the signs of the Torah, and the other was killing the prophets and the saints of Allah unjustly.

And when the Children of Israel, after witnessing all the miracles and wonders that they had witnessed from Prophet Moses (peace be upon him), turned against and denied the divine signs and took to the stage of killing the sent prophets, such as "Yahya (peace be upon him) and Zechariah" and took their wrongdoing and crime to such a degree that it became inevitable and necessary for them to suffer humiliation and humiliation in this world and punishment and anger in the Hereafter, and they became subject to divine wrath.

(Objection and response)

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If it is said that the crime and treachery that is revealed and manifested by the fathers and ancestors, what does it have to do with their descendants and children? Those who disbelieved in the divine signs and killed the prophets without the right were the Children of Israel who became criminals and treacherous during the time of Prophet Moses (peace be upon him). This is the address and protest of the Children of Israel during the time of the Holy Prophet (peace be upon him and his family). Imposing the effect of the crime and wrongdoing of the fathers on their children is contrary to the justice of God.

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In response, we say that firstly, this is in the place of reminding and reminding the story of their fathers and ancestors and those blessings that God bestowed on the Children of Israel, and in return for their gratitude and obedience, they were so stubborn and exposed themselves to the wrath and anger of God that they may take heed and be mindful that if they too do not obey the Prophet of Islam (peace be upon him and his family), they will be subject to the wrath of God. Secondly, since the Jewish scholars were fully aware of the story of Prophet Moses (peace be upon him) and the Children of Israel, and they were also aware of the Prophet's (peace be upon him) lack of education, stating such matters about him

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after a period of time is considered bad news, as they knew that the words of the Quran were entirely revelation.
And also, what is the difference between the Jewish scholars who lived in the era of the Holy Prophet (peace be upon him and his family) and the scholars of the era of Prophet Moses (peace be upon him)? Just as they denied the divine signs and miracles of Prophet Moses (peace be upon him) and sought to kill and harm the prophets, their bad morals and actions also had an effect on their children, who denied the divine signs, both in the era of Prophet Jesus (peace be upon him) and in the era of Prophet Muhammad (peace be upon him and his family), who both denied and harmed the prophets, and did not refrain from any kind of harm or aggression. It was not the Jews who wanted to crucify Prophet Jesus (peace be upon him), but God took him to heaven, so he was protected from their evil. How much oppression and persecution did the Prophet of Islam (peace be upon him and his family) endure from the Jews?
In short, if you look closely, you will see that the story of the Children of Israel during the time of Prophet Moses (peace be upon him) and the Jews during the time of the remaining prophets after him was and is the same. The same stubbornness and foolishness, the same sexual immorality and selfishness,

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and
the cold blood, the same antagonism and hostility towards the saints of God Almighty that they had, have been completely inherited by their children. The reason is that they do not have that influence and domination, and if you did not see what bloodshed and crimes they committed in the world. And perhaps this is the secret of imposing the story of the Children of Israel during the time of Prophet Moses (peace be upon him) on the Jews during the time of the revelation of the Quran and addressing them, in allusion to the fact that you are also like your fathers and ancestors, who break the covenant of God and disbelieve in the blessings of God Almighty and are in a position to harm the prophets. Perhaps they will take heed and bow their heads.
And perhaps the Jews were pleased with the deeds and actions of their fathers, as has been reported in hadiths (that whoever is pleased with another's actions shares with him in sin and reward), and in those hadiths, the Infallible Prophet (PBUH) referred to the same verses that refer to the Children of Israel, and made this the secret of his address to them, as if they were pleased with them, as if they themselves were the perpetrators of those vile and filthy acts.
Indeed, those who believed, and those who were guided, and the Christians, and the Companions, who believed in Allah, are the ones who repeated

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the verse of faith twice, and repetition without a reason does not make sense in eloquent speech. Of course, there is a point, and perhaps the reference to faith is made twice, otherwise it is like saying those who believed and those who believe. And in explaining the verse, there is a discussion among the commentators:
1- What is meant by the early believers was a group of Christians who believed in the Prophet before the mission of the Holy Prophet, peace be upon him and his family, such as Salman al-Farsi, Abu Dharr al-Ghifari, Bahira al-Rahib, and some others who believed in that Prophet.

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2- What is meant by the early believers were the previous nations and the believers who lived in the era of Prophet Moses and Jesus (peace be upon them).
3- The meaning of the first believers is the believers of the early days of Islam.
4- The meaning of the believers is the hypocrites who first believed out of hypocrisy. The more reliable opinion is that the meaning of the second faith is the emphasis on the first faith. The first is the outward faith, the second is the faith of investigation and reality. So the meaning is that those who first believed with their tongues, not with their hearts, like the hypocrites of the early days of Islam, including the Jews, Christians, and

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astrologers. When they truly, with insight and sincerity, believe in God and the Day of Resurrection and perform good and worthy deeds, they are neither afraid of the future nor saddened by the past.
And on the Day of Judgment and those who do good deeds, their reward is with their Lord, and ... there is no fear for them, nor do they grieve. Some commentators say that the negation of fear and grief in the verse is specific to the Hereafter, not in this world, because as we see, believers are often more tortured and punished in this world than unbelievers. Therefore, it cannot be said that those who believe will have no fear or grief in this world or the Hereafter, and
that they will live a carefree life. However, as the apparent meaning of the verse suggests, if believers believe in God and the Day of Judgment with insight and heartfelt conviction, that same true reliance and trust in His mercy, and pure hope and hope in Him will prevent them from fearing the future and grieving and sorrowing about the past. And we also say that attention to the truth of the Almighty prevents a person from everything other than Him, and fear and sadness are related to selfish desires and worldly love, and true faith is the same heart-to-heart connection and desire and love of conscience with the station of divinity.

TAFSIR MUSHAFE FATIMA ALEHAS SALAM BY AYATOLLAH DR SYED SHAHID IQBAL NAQVI

How can someone who has acquired such a great gift and whose love and knowledge of the truth of Allah Almighty have taken over all the parts of his being pay attention to worldly selfish matters that he fears and grieves over their loss? Of course, such faith is a light that completely dispels the darkness of selfish and natural characteristics, and a person who has acquired such a light always rests in a safe and secure place, even in worldly life, which is the foundation of afflictions, calamities and troubles. Perhaps this is what the Almighty says: “Indeed, the pious are in a safe place.”

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[Surah Al-Baqarah (2): Verses 63 to 66]

Hint

And when we took your covenant and lifted us up above you, take us, give you strength, and remember us, so that you may fear (63) After that, let Allah's grace and mercy be upon you, but you are among the losers (64) Lehum Konova (65) So We made them a disgrace for what was before them and what was behind them, and an admonition for the righteous. (66)

Translation:

O Children of Israel, remember when We took a covenant from you (from your fathers and

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forefathers) and raised Mount Tur above you and commanded you to follow the Torah with all seriousness, perhaps you would become pious and righteous.
After all that threat and covenant, you turned away from the truth. If it were not for the grace and mercy of God, you would certainly have been counted among the losers. You certainly know and understand that those who did not observe the sanctity of the Sabbath, We transformed them and said, "Be like apes and be among the losers ." And that We made the punishment of transformation a punishment for their deeds and a lesson for others and for their descendants, and that it may be admonition and a reminder for the righteous.

(Explanation of verses)

Hint

And when we took your covenant, it is the tenth favor and favor that God bestowed upon the Children of Israel in the time of Prophet Moses (peace be upon him), and here he reminds their descendants, who are the Jews, that perhaps they may believe in the Prophet of Islam (peace be upon him and his family) in gratitude for such favors. Perhaps the meaning of the covenant is the covenant that God took from the Children of Israel through

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Prophet Moses (peace be upon him and his family) to follow and act according to the teachings of the Torah, and that the covenant and covenant was after He raised the mountain above their heads as a punishment for their actions by the command of the angel Gabriel.
Perhaps the meaning of the covenant is a covenant that was made with all human beings and the focus of their intellect is to worship God and not associate partners with Him, and to believe in the prophets and act according to the instructions of the heavenly books. And the other verses that are apparently in general are a continuation of the second meaning of the first.
And the covenant is a verb and is derived from the word "guarantee" and is used to confirm something such as making a covenant or taking an oath.
(Tur) means a mountain, and there are two opinions about what kind of mountain the mountain that was raised above them was. The most popular among commentators is that it was the same mountain on which Prophet Moses (peace be upon him) used to recite the verses of Alif and Lam "Al-Tur", which are Alif and Lam of Ahd, meaning the same mountain of Ma'hud, and some have said that it was a mountain from the mountains of Palestine.
The commentators say that after God revealed the

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Torah to the Children of Israel, because the Torah's laws were difficult, the Children of Israel did not obey and opposed it, and they incurred divine wrath and threat. By the command of God Almighty, Gabriel raised a mountain about a mile from the ground at the place of their camp, and raised it above their heads, about the height of a man, and suspended it in the air. Abdullah Abbas said that it was a mountain from the mountains of Palestine, and it stood above their heads like a cloud. A fire appeared in front of them, and behind them was a salty sea that they could neither go in front of nor behind. They fell down and put their faces to the ground, looking at the mountain with one eye, lest it fall on their heads.

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Take what we have given you with strength. It is narrated from Ayashi that he asked Imam Sadiq (AS) “Take what we have given you with strength.” Did he mean physical and natural strength or spiritual and heart strength? He replied, “Both.” Both physical and heart strength. Other reports also have the same content.
Some have said that the meaning of “strength” is determination to act and steadfastness and perseverance in obedience and submission. This means that you should be serious in learning what is in the Torah, and be steadfast and persistent in

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implementing its instructions, and observe its permissible and forbidden things.

(Objection and response)

How is it possible for a mountain, with its weight and heaviness, to be lifted up in mid-air without a pillar or anything to support it and to last for a while? This is impossible because the natural place of a heavy object is the earth, and if a mountain is removed from its natural place, it immediately returns to its place.
In response, we say that the reasons for a heavy body being suspended in mid-air are not limited to natural causes. Just as natural causes such as heat or smoke that hold clouds in the atmosphere or the force of gravity around the earth that holds the earth in the middle, the spiritual strength of a prophet or a saint, when he wills with a strong and firm determination by divine command, his will has such influence that it may turn the world upside down. Just as every human and animal with a spiritual strength moves its heavy body and moves and to some extent is in control of its own organs,

the
spirit of a prophet is like the soul of the material world and the world is under its control. One of the characteristics of the spirit of guardianship and the position of prophethood is that by God's permission it is in control of the material world and the

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material of beings is in its control. So here it was the divine spiritual strength of Moses (peace be upon him) and his will that he pulled the mountain out of the ground with that greatness and raised it above their heads so that it would both be a miracle and a threat, and they would also see the greatness, power and domination of God. They should know that they may incur the wrath of God as a result of disobedience.
As in the famous incident when our Master Hazrat Amir al-Mu'minin (a.s.) with his greatness, dug the gate of Khaybar with his blessed finger and made it a bridge so that the army of the Messenger of Allah (s.a.w.s.) could enter the fortress of Khaybar, he said (I did not dig the gate of Khaybar with physical strength, but with spiritual strength).
"Perhaps you may fear Allah" is a word of hope and expectation. Wherever the word "ﻟﻌﻞ" is used in a sentence, it either refers to the speaker or the person being addressed, or the sentence occurs at a time when there is hope. Since hope comes at a time when the speaker is ignorant of the outcome of the action, and ignorance and ignorance cannot be attributed to the Holy Essence of God, then here "ﻟﻌﻞ" should either refer to the Israelites, who after acting according to the teachings of the Torah, hoped to become pious and righteous, or the status of hope is that the one who acted according to the divine rulings is in a time when there is hope for piety and salvation.

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If it were not for the grace of Allah upon you and His mercy, you would have been among the losers. This verse is one of the greatest verses for giving hope to the doers.

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After the completion of the proof and the appearance of many miracles and wonders that they witnessed with their own eyes from the Prophet Moses (peace be upon him), and despite all these threats and the examination of heavenly plagues and disasters, the Children of Israel still did not give up their stubbornness and opposition and took their opposition to the point where they worshipped the calf as a god, denied prophethood, and broke their covenant and covenant, even though now God's grace and generosity came upon them and saved them from the plagues. This is because they have said that the mercy of God Almighty precedes His wrath, and the people of knowledge say that mercy is one of the essential attributes and wrath is a contingent matter that is rightly attributed to mistakes and errors whose source is the animalistic soul of man. This is because in that verse, the evil and error that are the source of wrath are attributed to the human soul and the good deeds are attributed to God. Indeed, pure good is not attributed to Him, but pure good. Evil and plagues are nothing more than non-existence, and the source of those aspects is a

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possibility, not a single, eternal existence. And you have certainly known those among you who transgressed on the Sabbath. “Sabbath” is Saturday and is considered one of the days of the week, and there is a difference of opinion among commentators regarding the meaning of Sabbath: 1- Sabbath means a quantity of oil. (Zajjaj) 2- Saturday is called Sabbath because it was the day on which the world was created. (Abu Ubaydah) 3- Some people say that Saturday is called the Sabbath because the Jews do not do any work on that day. Others say that Saturday is called the Sabbath because the Jews rest on that day because the essence of the Sabbath means rest and comfort. This is why the Quran says, “And we have made you sleep on the Sabbath.”

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“And you have already learned that it is addressed to the Jewish community. You know that a group of the Israelites in the city of Ilah violated the command they had regarding the Sabbath. The commentators have used the narrations in this way: The Israelites were ordered not to fish on Saturday, and for a while, when the command was in effect among them, the fish, by their God-given instinct, understood. On Saturdays, all the fish would gather in one place and freely emerge from the water. When the day came to an end, they would disperse until the next Saturday. For the

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Jews, when a difficult and unpleasant matter came, they stood firm. They played a trick: they dug ponds around the sea and on Friday they would pour water into them. On Saturday, the ponds would be full of fish. At the end of the day, they would close the path to those ponds and on Sunday they would hunt the fish, saying, "We catch fish on Sunday and we will not disobey God's command." Some time passed like this. Gradually, they gained courage. There were seventy thousand men in the city of Ila who were busy catching fish on Saturday. No matter how much the righteous and learned people tried to stop them, it did not help. Finally, the Prophet David (peace be upon him) cursed them and they turned into monkeys and did not live for more than three days, and they all died.
So We said to them, "Be like apes, depraved." The command to become is a matter of creation, not a matter of legislation, and it is done by the will of God Almighty and His will, and it does not need words or speech. The word "be" here is like the word "can" which is stated in Surah Yasin, verse 82. "His command, when He intends a thing, is to say to it, 'Be,' and it is."

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(Logical objection and rational argument)

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If the invalidity of reincarnation is considered one of the primary impossibilities, and it has been firmly established that a being with the power and ability to be perfect, when he has gone from power to action and from imperfection to perfection, cannot return to his original state, that is, to regress and go from actuality to power and from perfection to imperfection, then if the reincarnationists believe that a person returns after death as if he were in the womb and returns to the world as a child of a human or animal, regardless of the religious differences between them, in order to be perfected, their words are completely baseless and are words without proof or evidence. Rather, proof and evidence destroy the basis of their ridiculous opinion.
How is it possible for a human being who has gone through stages and acquired perfections and is prepared for another period of creation and must continue on a path of perfection and advancement until each individual reaches the level of perfection he deserves? How can he reverse the path and lose the qualities and perfections he has acquired and return to the state of childhood? What rational being would accept that it is possible for a human being who has gone through the stages of childhood, youth, old age and old age and has accumulated qualities and perfections from each stage to have all of these taken away from him and become a child, without knowledge and

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understanding, helpless and needy, until he regains perfection? This is never possible. So here, people from among humans who, by the order of creation, have been transformed from a human form and have become apes, are not excluded from one of two categories. If we say that their soul has remained and their form has changed, that is the same transformation whose invalidity has been proven by a strong and strong argument, and if we say that

a
human person, his soul and body, have been completely destroyed and an ape has been created, it is contrary to the appearance of the verse, because it follows from the verse that the order of creation itself of those people who opposed and did not respect the Sabbath, that they were punished in a way that they would become an example for others, and how are they punished by executing them and creating apes? Punishment comes true when the truth of man with his sensual perceptions has remained and he has become ape-like and he is ashamed and tormented in front of people, and his return is like reincarnation, whose invalidity is clear.

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(Response to the objection)

Reincarnation, the apparent invalidity of which is that the soul and spirit of a human being who has

said goodbye to life and died returns to the body of a fetus in the womb, and that the matter, in addition to the reason stated above for its invalidity, is that if that body has a soul and a spirit, it is necessary for two souls to belong to one body, and that it is considered a rational impossibility. And if it does not have a soul and a spirit, when it becomes ready for the graces of the soul, of course, from the principle of generosity, the soul and spirit are given in accordance with the body that is ready and prepared, because stinginess in the principle of generosity has no idea how it is possible to limit the infinite power and universal grace of God to a limited number of souls who are hesitant in bodies. However, metamorphosis is different from reincarnation, and the corrupting factor of reincarnation is the same as it was said that the necessity of reincarnation is two things: one is to come from the act of power and to go from perfection to imperfection, and the other is to prevent grace from absolute generosity and limit the infinite power of the Creator of the world. But in the case of a person who, by divine order, has been transformed from a human form into
an animal form, his human soul and spirit and truth remain in their place. However, those vile qualities and those animalistic traits that have emerged in

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATULLAH DR SYED AMJAD HAQ NAQVI

his soul when they have become very strong may be visible in appearance and in the face. Although the place of emergence and manifestation of the soul qualities is the "Day of the Tribulation of the Veils," that is, the Day of Judgment, as has been reported in many reports that on the Day of Judgment, everyone will enter the Judgment in the form of his soul qualities. However, it is possible that the world also sometimes appears to teach others or to demonstrate the miracles of prophets or other wisdom.

In short, reincarnation, where a soul separates from a person's body and becomes attached to it in the womb, is another matter, and metamorphosis, where a living body changes from its original human form into an animal form, is another matter. The first is impossible and impossible, and the second is possible and real, because in metamorphosis, the material body and nature remain the same, the accidental form is changed, but in reincarnation, the soul is completely separated from the body and becomes attached to another body.

So, that human being who has become an ape is the same person who was, but the accidental form and the shape of his body have changed, not that the truth of his soul or the truth of his body have changed. So he is an ape-like person, that is, with the virtue and quality of the ape that has permeated him, he has taken on the form of an

TAFSIR MUSHAF E FATIMA LEA SALAM BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

ape. Perhaps those who were metamorphosed and became ape-like would have understood that their form had changed and others would have recognized them as well. Just as it is in the resurrection, although everyone appears in the form of his actions, both he himself knows himself and others will understand that it is so-and-so who has manifested in the form of his actions.

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And the objection that man is a composition of this particular body and form, and where the body and the form are transformed and take on another form, that a person has become extinct and another thing has come into being, then it is considered as creation and execution, and it cannot be said that the truth is the same as the human truth, the accidental form has changed. Let us answer how can man be considered a composition of this tangible body, when the form is constantly changing, transforming and changing, and everyone knows in his own conscience that with all these transformations and changes that he has undergone throughout his life, from fatness and thinness, from old age and youth, from color and shape, his truth and identity are the same as they were, so changing the form of human identity will not change.

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TAFSIR MUSHAF E FATIMA TUZ ZEHRA SALAM BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

[Surah Al-Baqarah (2): Verses 67 to 71]

Hint

And Moses said to the people, "O Allah, I command you to slaughter a cow." Al-Jahiliin (67) They said, "Pray for us, Rabbak, and show us what we are." Tumarun (68) Qalwa Pray for us, Lord, they will show us their colors. It shows us that the cow is similar to us and that, God willing, we will be guided (70) The influence of the land and la (71)

Translation:

When Moses told his people to slaughter a cow by God's command, they said, "You are making fun of us. What does slaughtering a cow have to do with finding a murderer?" Moses said, "I seek refuge in God from speaking in jest, for the people are ignorant of what they are doing." The people said, "Ask God to specify the characteristics and nature of the cow." Moses said, "It is neither an old cow that has been used up nor a young one that has not worked, but rather something between the two. Now that what you are commanded to do has been determined,
they said, "Ask God to specify the color of the cow." Moses said, "It is a golden yellow cow whose color will delight the onlookers." They said, "Ask God to clarify for us the nature of the cow completely, for the matter is still unclear to us. When the error is corrected, of course, we

TAFSIR MUSHAF E FATIMA ALEEA SALAM BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

will obey . And God willing, we will be guided."

Moses said, "That cow should not be so tame that it can plow the land and plow, nor should it be able to draw water and water the crops, and it should be flawless and uniform in color." The people said, "Now, now You made the truth clear and they slaughtered a cow with the same characteristics, but they were close to disobeying in the matter.

(Explanation of verses)

The verses of the story of the Children of Israel are the same, and for this reason, the Surah is called Surah Al-Baqarah, the female cow is called the cow, the camel is called the camel, and the male bull is called the bull.
The story of the cow, as the commentators have said, is that they found a dead person among the Children of Israel named Amil and they did not know who his killer was, and there is a difference of opinion among the commentators about the reason for killing him: 1- There was a man among the Children of Israel who was very wealthy and rich and had only one heir. His cousin wanted him to die and take his property, so he killed him to take his property. (Ata and Sadee) 2- Amil had a beautiful wife, and his cousin was in love with her and wanted to marry her, so he killed Amil to achieve his goal.

TAFSIR MUSHAF FATIMA ALEHA SALAM BY AHTOLLAH SYED AMMAR HAQI NAQVI

3- Amil had a beautiful daughter, her cousin proposed to her, but Amil did not accept, so he killed him to take the daughter. (Kalbi) 4- The Children of Israel had a mosque with twelve doors, the number of the tribes of the Children of Israel. They found the murdered Amil near one of those doors and dragged him from that door to another door. That is why there was a dispute between the Children of Israel. They came to Prophet Moses (peace be upon him) to find his killer. (Ikrimah)

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5- Amil was killed by his cousin and he was killed at night and thrown into the house of a man. In the morning he came and demanded his blood money. That is why there was a dispute between the Children of Israel. They came to Prophet Moses (peace be upon him) and said, "Ask God to reveal the killer to us." That is why such an order was given. (Ibn Sirin) They said, "Do you take us as mockers?" In the word "hizwa" like "kuffa" in Surah At-Tawheed, there are three ways of reciting: "hizwa and kuffa" with the hamzah softened and the waw in both, and "hizwa and kuffa" with the hamzah in both, which makes the hamzah stronger and the waw softened, and "hizwa and kuffa" with the hamzah in both, and adding the za in hizwa and the kaf in kuffa. "
Call upon our Lord" means to supplicate for someone whose status is lower and more lowly

TAFSIR MUSHAF-E-FATIMA TUFHAT UL ISLAM BY AYATULLAH DR SYED AMMAR HAQ NAQVI

than the one being called and called, and in other cases, it is also used figuratively. Explain to us what it is. Because the Children of Israel did not consider the killing of a cow to be inappropriate with the resurrection of the dead, they thought that the effect should be specific to the cow and did not know that the resurrection of the dead was the effect of the supplication of Prophet Moses (peace be upon him), that is when they came to the position of the characteristics of the cow and said, "Tell us what a cow is. " Indeed, it is a cow, not an obligatory cow, not a virgin. It is a cow, not big or small, not old or young. Do what you are commanded.

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They say, "A farid cow" is a cow that has become barren due to age and maturity, and "a virgin" is a young cow that has not yet reached the age of calving. They again revealed secrets. Pray to your Lord, explain to us what color that cow should be.
He said, "Indeed, he says, 'It is a yellow cow, its color pleasing to the beholder.'" They persisted and said, "Indeed, the cow is similar to us." They said, "The cows are similar to each other, and the matter is still not clear to us." He said, "It is a cow that neither plows the land nor digs holes nor draws water. It is certain that there is nothing in it. It is a cow of one color and without any defect." They

TAFSIR MUSHAFE FATIMA ALEHA SALAAM BY AYATOLLAH DR SYED AMIR HAQ NAQVI

said, "Now you have come with the truth." Now the truth has become clear and the error has been eliminated.
In his commentary, Abu al-Futuh al-Razi uses the latter sentence as evidence for his belief that they were ordered to slaughter such a cow from the very beginning, but it is well known among commentators, according to the narrations of the family of Muhammad (peace be upon him and his family), that if they had slaughtered a cow from the very beginning, it would have been sufficient and they would have achieved their goal. But when they insisted and objected, they made the task difficult for themselves due to the stubbornness that was apparently inherent in their nature.

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[Surah Al-Baqarah (2): Verses 72 to 74]

Hint

And when I killed you, I will put you in it, and Allah is the source of our silence. (72) So, we said, strike him with some of them, like Yahya, the God of the dead, and Jericho. Verses for you to understand (73) Then the hardness of your hearts after that is as hard as a stone, or more severe, and this is from the stone of the Lama. I will explode (74)

Translation:

TAFSIR MUSHAF FATIMA ALAAM BY AYATOLLAH DR SYED AMIR NAQI NAQVI

And remember when you killed a soul and disputed among yourselves about it, and Allah brought to light what you were hiding.
So We said, "Strike some of its parts against the dead body, that they may see how Allah gives life to the dead, and He makes manifest to you His power, that perhaps you may reflect."
But even after the miracle, you became so hardened that your hearts became like stones, nay, harder than stones. For from some rocks rivers gushed forth, and from other rocks they split open, and water gushed forth, and some of them descended from the fear of Allah. "Fear ye the hard-hearted." Indeed, Allah is not unaware of what you do.

(Explanation of verses)

Hint

Thus Allah brings the dead to life, just as Allah brought the worker to life, so that He may show you His signs and wonders. In the same way, He will bring the dead to life on the Day of Resurrection.

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And He shows you His signs that you may understand, and that you may observe all the dignity and effects of power, perhaps you may reason and reflect on the resurrection of the agent. Of course, there are hidden secrets, one of which

TAFSIR MUSHAF FATIMA AL-ZEHA - BY AYATOLLAH DR SYED AMJAD HAQNAQVI

may be that they know and observe that man exists in the world of Barzakh after this life and does not die. And another is that they examine the power and ability of God, how He will revive the dead on the Day of Resurrection, as it is said at the end of the verse: Thus does God revive the dead, and He shows you His signs that you may understand, and these are signs and signs of truth, perhaps you may come to your senses and reason and reflect on the effects of power. Eternal. Then your hearts hardened after that, so they are like stones or even more hardened. He likens the hardness of the hearts of the Children of Israel to the hardness and hardness of a stone, or rather worse, because a stone, with its hardness and hardness, flows water and rivers through it, while water and a stone are in opposition to each other and contradict each other. Water is soft and flowing, a stone is hard and solid, although now water flows through a black stone. Also, some stones descend from their places, which are fixed and stable, out of fear of God.
The meaning of the last sentence, "And verily, none of them fall from the fear of Allah" is that the stone, with its hardness, hardness, and heaviness, sometimes falls by the command of Allah Almighty and obeys the creational command of the truth, and that the hard-hearted have become so cruel that despite all the miracles and wonders they witnessed from Prophet Moses (peace be upon

TAFSIR MUSHAF FATIMA ALEIA SALAM BY AYATOLLAH DR SYED AMMAR HAQI NAQVI

him), such as the parting of the sea, the drowning of Pharaoh and Pharaoh's people, the salvation of the Children of Israel, the shadow of the cloud over their heads,

the
descent of "Man and Salvi" (manna and salva), the roasted chicken for their food, the bursting of a spring of water from a rock for them to drink, the raising of Mount Tur above their heads, the resurrection of the agent, and several other miracles that they witnessed with their own eyes, and the miracles and extraordinary things they witnessed from the Messenger of Allah, Moses ibn Imran, instead of showing a state of obedience, rebelliousness, and brokenness, they were overcome by their arrogance, arrogance, and cruelty. It was increasing, and their hearts and minds had become so black that it was as if the miracles of Prophet Moses (AS) were considered a normal thing in their eyes, even though few prophets had demonstrated as much dignity and extraordinary deeds as Prophet Moses (AS). The more the Children of Israel increased their stubbornness and rebellion, the more they demonstrated the dignity of their prophet, so that the proof from God Almighty would be complete.

(Questions may arise here)

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

1- What is the point of telling such stories in the Word of God, which should be full of wisdom?
2- What is the connection between killing a cow and the resurrection of the dead? If there is a characteristic in the cow, and if the cow, despite the characteristics mentioned in the verse, should any cow with these characteristics be killed and brought back to life, and if the Prophet Moses (peace be upon him) was killed and brought back to life, the beating of the dead cow would be nullified for him. This is why the Prophet should have killed the dead and brought back to life and show his killer.
3- What is the connection between the characteristics and characteristics mentioned in the verse in the act of bringing back to life the dead?

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(Answer to the first question)

We say that firstly, in each of the verses of the Quran, there are hidden secrets and mysteries that our small mind cannot comprehend. The secrets of the word of Allah are specific to the one who was addressed and then transferred to the caliphs and those who are his successors and noble descendants.
Secondly, the reason why the story of the secrets seems insufficient is perhaps because the verses

AYESIR MISHF E FATIMA ALEHA SALAAM BY AYATOLLAH DR SYED AMIR NAQI NAQVI

are in the rank of a number of blessings that Allah bestowed on the Children of Israel, and one of them is that Allah, at their request and the instigation of Prophet Moses (peace be upon him), brought the dead back to life, so that it would be a miracle and increase their certainty, and they would gain visual and evident knowledge that man does not die but exists in the world of Barzakh, and also so that everyone would know that Allah has the power to return the human soul to their body on the Day of Judgment, as He said: Thus does Allah revive the dead.
Another reason that may be at work is that among the Jews during the time of the Messenger of Allah (peace and blessings of Allah be upon him and his family) there were scholars who knew that his Holiness was illiterate and uneducated. Although he describes all the events of the past prophets in a fitting manner, they should understand that the knowledge of that noble one was not obtained from anyone else, but rather from the heart of creation and the institution of creation. And what is said about desire is that it is nothing but a living, inspired revelation.
Another secret of the companions of the Messenger of Allah (peace be upon him and his family) is that they are not shaken by the efforts of the Jews and their denial, and it does not occur to them that how could the learned Jews, who the Messenger of Allah (peace be upon him and his

TAFSIR MUSHAF E FATIMA AJEELA SALAAM BY AYATULLAH DR SYED AMMAR HAQ NAQVI

family) said that they had read and seen the characteristics of the Prophet in the Torah, by name and custom,

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deny the message? What is the point? He wants to make them understand that the Jews have inherited the arrogance, selfishness, and tyranny that was in their fathers and forefathers. This is because their hearts are likened to stone in cruelty, nay, harder than stone. How many miracles and honor they saw from Prophet Moses (peace be upon him) and their cruelty was increased, and it is not unlikely that such people, knowing and understanding, do not believe out of fanaticism and stubbornness.
And also to make them understand what ignorant and rude people the Children of Israel were who mocked and ridiculed their Prophet, asking him to seek refuge in Allah from their persecution: “I seek refuge in Allah from being among the ignorant.” And also, out of ignorance, they thought that the resurrection of the dead was due to the slaughter of a cow that they had eaten, which was why they added to their questions and made things difficult for themselves.

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH DR SYED AMEER NAQI NAQVI

(Answer to the second question)

The commentators say that of course the one killed by the rebellion of Prophet Moses (peace be upon

him) came back to life, but since the Israelites worshipped the calf for forty days and the cow had a high status among them, he wanted to make them understand that their responsibility would not be answered unless they executed the cow. There are also reports to the same effect, confirming their words. Yes, until the cow kills its animal soul, the divine spirit of a person will not come to life and will not express its activity.

(Answer to the third question)

First, as is evident from the narrations of the family of Muhammad (peace be upon him and his family) and as many commentators have also said, the first command is: “Indeed, Allah commands you to sacrifice a cow.” Every

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they would kill a cow, and it would be enough to give the same effect if they killed it and it came back to life and showed its killer. The more they added to the question, the more difficult it became. And secondly, perhaps the wisdom in that particular cow was the same as it is mentioned in the hadiths, that it was a righteous young man among the children of Israel who was obedient, kind, and submissive to his father, as is the case in some reports, or to his mother, as is the case in other reports. In return for that obedience and kindness to his father or mother, God wanted him

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to receive benefits in this world in addition to the reward of the hereafter. At that time, the cow was unique in these characteristics. It was said that the young man was so good that they were willing to fill the cow's skin with gold, perfume it, and buy the cow from him.

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[Surah Al-Baqarah (2): Verses 75 to 77]

Hint

Do you desire that they should believe in you, while a party of them used to hear the word of Allah, then distort it after they had understood it, while they knew? (75) And when they met those who believed, they said, "We believe." And when some of them were alone with others, they said, "Will you tell them about what Allah has revealed to you, that they may argue with you therewith?" Your Lord, do they not think (76) and do not know that God knows, we will walk and we will announce (77)

Translation:

O you who believe, do you desire that the Jews should come to you, while a group of them hear the word of God and distort it, even though they have understood the word of God and understood its meaning?
When they meet the believers, they say, "We

believe." And when they are alone together, they say, "Why do you open to the Muslims the way that God has opened for us, so that they may argue with you and oppose you with the same knowledge? Why do you not think that you have no reason?
Do not the disbelievers know that God is Aware of what they conceal and what they reveal?

(Explanation of verses)

أَ فَتَتَمَعُـونَ أَن يُؤمِنُـوا لَكُم أَن يُؤمِنُـوا لَكُم أَمْـزَ أَن فَتَتَمَعُـونَ أَن يُؤمِنُوا لَكُم أَمْزَ أَن فَتَتَمَعُونَ أَن يُؤمِنُـوا لَكُم أَمْـزَ أَن فَتَمَعُـــــــــونَ أَن يُؤمِنُـــــــــوا لَكُم أَمْـــــــــزَ أَن فَتَمَعُـــــــــونَ أَن

يُـــــــــ

understand and know that the wickedness of their souls does not allow them to bow down to obedience and submit to the Prophet's orders, and you, the believers, should never expect their faith. And when they met those who believed, they said, "We believe." A hypocrite is someone whose outward appearance is contrary to his inward appearance and who pretends to be what he is not inwardly. This is because the hypocrites, when they met the believers, said, "We believe just as you do." In the previous pages, some remarks were made regarding the hypocrisy of the hypocrites and the reasons for their hypocrisy.
Do you tell them about what Allah has revealed to you? When some of the hypocrites met one another and were alone, some of them criticized each other, saying, "You should not tell the Muslims what you have learned from

the
Torah about the characteristics of the Messenger of Allah, may Allah bless him and grant him peace, lest they dispute with you before your Lord, and you have no excuse left."
It is as if the foolish and uninformed thought that what they had understood from the Torah, the glad tidings of the coming of the Holy Prophet (peace and blessings of Allah be upon him and his family) and the characteristics of the believers, if they did not express it and kept it in their hearts, they

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would be excused before Allah, and Allah does not know their innermost thoughts and secrets, that it was in the position of objecting and rebuking them. Do they not know that Allah knows what they conceal and what they declare? Do they not know that the Jewish community knows that Allah knows what they conceal in their hearts, from the attributes of the Prophet (peace and blessings of Allah be upon him and his family) and what they express and declare with their tongues, and from the verses that were mentioned and other verses that indicate that the Children of Israel were "material beings", meaning that they did not imagine an abstract being that was completely pure and free from matter and what belonged to it, and perhaps they thought that God was a being that belonged to matter and was dominant and overpowering over matter, because they thought that if they did not express their belief, they would be excused and that Allah does not know their innermost thoughts, and they said, "We will not believe unless we see and observe with our eyes." As if They said to Prophet Moses (peace be upon him): "We will not believe in you until we see God openly." Surah Al-Baqarah, verse 52. They said, "O Moses, make for us a god like their gods." Surah Al-A'raf, verse 137. They thought that God was related to a body, and they asked their Prophet to arrange a form like Him

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so
that they could see and worship Him. Yes, how can someone whose entire concern, focus, and goal is material and natural matters raise his gaze and contemplate an abstract being that is pure and free from matter and its accessories?

Become abstract, see the abstract. Seeing everything is a condition for seeing people whose work is with matter and nature, and whose hidden goal and purpose is to know the materials of beings and the effects and properties of things. How their eyes of heart have become blind, that they do not believe in any other existence apart from matter and the properties of matter, they even deny the abstract soul and consider it also as a property of matter. The soul of truth may appear in someone who is outwardly in a state of submission and submission, and inwardly rejects some material things, and whose goal and the eye of his heart are concerned towards the principle, until perhaps the eye of truth may find and become familiar with the principle of the coon.

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[Surah Al-Baqarah (2): Verses 78-79]

Hint

And among them, the unbelievers do not know the book except for Amani, and they only suspect (78) and woe to those who write the book with their own hands. They say that this is from Allah, and they will write it down for a little, and woe to them because of what they have written, and woe to them because of what they will receive. (79)

Translation:

Some of the common Jews who do not know how to read and write consider the Torah to be part of their vain desires and hopes, and they are the object of their vain imaginations and thoughts. So woe to those who write something of their own accord and attribute it to God in order to sell it for a small price (i.e., the insignificant wealth of this world). Woe to them for that writing and for what they gain from it.

(Explanation of verses)

And among them are illiterate, they do not know the Book except those who are safe. “Amni” is for discrimination, meaning that some Jews are illiterate who do not know the Torah and cannot read and write. There is a debate among scholars as to why those who cannot read and write are called illiterate. Some have said that illiterate is attributed to the mother, which means they were created, meaning that they remained in the same state of first creation, where they knew nothing,

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and did not learn anything. Others say that it is attributed to the common people, meaning that they are included in the common people of creation, not in the special ones, which are scholars. Another person said that (ummi) is attributed to the mother, meaning the mother, and they are called illiterate because they remained in the same state of birth.
Some Jews do not know the Book except what they hear and learn from their own mouths, and they say, "Amani" means a wish and hope that the common people

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The Jews make false wishes, such as when they said, "We are the sons of Allah and His friends" (Surah Al-Ma'idah, verse 21), and they also said, "None will enter Paradise except one who is a Jew or a Christian" (Surah Al-Baqarah, verse 105), and the likes of these, who hoped for a position and position for themselves out of ignorance and ignorance, and that they do not but think. Scholars of the language say that wherever after that, "but" means negation, meaning that they are in the desire and hope that they have in their hearts. They do not have certainty about its reality and truth, they consider illusions and conjectures as truth and have become attached to them.
So woe to those who write the Book with their own hands. It is narrated from the Prophet

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(peace and blessings of Allah be upon him and his family) that “Woe is to those who write the Book with their own hands.” (Abdullah Abbas) 4- Wail is a word that every afflicted person says when in distress, such as saying wail, wail la, way la, waib la, and the like, which are words with the same meaning. (Ibn Kaysan) Like when we say wail, wail, in times of hardship or otherwise, in the hardships of the day, which may be derived from the same wail.

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Summary Wail is for those who write books by hand.

Then they say this is from Allah. The commentators say that the reason for the revelation of the verse was that when the Holy Prophet (peace and blessings of Allah be upon him and his family) came with the message, the Jews saw that the person had the same characteristics as written in the Torah, that the Prophet of the End Times would be a man with a handsome face, black eyes, curly hair, and a slender figure. They took the Torah and instead wrote that the Prophet of the End Times would be a man with short stature, blue eyes, and red hair. When the Holy Prophet (peace and blessings of Allah be upon him and his family) migrated from Mecca and came to Medina, the Jews recognized him by the signs they had seen in the Torah. They came to their leaders and said that

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he was the same Prophet who was introduced in the Torah. They said that he was not the Torah, and they brought that and the slender figure of the Torah that they had written to them and deceived them.
To buy it for a small price, the Jewish scholars, at the behest of the Jewish leaders, distorted the Torah and changed what was recorded in it in the attributes and signs of the Messenger of Allah (peace and blessings of Allah be upon him and his family) and took money from the leaders. What they took, even if it was a lot of money, was in fact considered little in comparison to the heinous act of worldly pleasures and wealth, no matter how much it may seem, and in reality it is considered little and does not compare with each other in any way. The reason for the price they took was described in the words:
And woe to them for what they earn and the price of their deeds. Perhaps the meaning is the same pit of Hell that they have earned and prepared for themselves in the two hadiths mentioned.

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[Surah Al-Baqarah (2): Verses 80 to 83]

Hint

And they said, Let us not touch the fire except for a few days. Teachings (80) Yes, I earned badly and was surrounded by sins, so those are the

companions of the Fire, and they are chaste in them (81) and those who believe and Amluwa al-Salihat Those are the companions of Jannah, they will be immortal in it (82) And we took the covenant of the children of Israel not to worship except Allah and the kind parents and those who are close to you. (83)

Translation:

They said, "God will never punish us except for a few days." Say to them, "Have you taken a covenant from God that cannot be broken, or do you attribute something to God out of ignorance?" Indeed, whoever earns evil deeds and surrounds himself with evil deeds, such is the companion of Hell, and he will be tormented in the Fire forever. And those who believe and do good deeds are the companions of Paradise, and they will abide in Paradise forever.
And remember when We took a covenant from the Children of Israel that they would not worship other than God, and be kind to parents, relatives, orphans, and the needy, and speak to people in a kindred language. But you (the Jewish tribe) broke the covenant of God and turned away, except for a few of you. And you are the ones who turned away from the command of God.

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(Explanation of verses)

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They said: "The Fire will not touch us except for a number of days." The Jews, due to their imperfect illusion, thought that the punishment for a sinner would not exceed a few days. There is a difference of opinion among commentators as to how many days the meaning of "numbered days" was: 1- When the Holy Prophet (peace and blessings of Allah be upon him and his family) came to Medina, the Jews said: "The life span of this world is seven thousand years, and Allah Almighty will punish us for one day for every thousand years, and our stay in punishment will not exceed seven days." (Abdullah Abbas and Mujahid) 2- Since the period of the Children of Israel's worship of the calf was forty days, they said: "God will punish us for forty days." (Qatadah and Atta) Say: Have you taken a covenant with Allah? Addressing his Messenger, he says: O Muhammad, may Allah bless him and grant him peace, say: Have you taken a covenant with Allah that the punishment will not last more than a few days? Allah will never break His promise, and Allah never acts contrary to His covenant. Hamzah, did you take? Hamzah is an interrogative sentence, and in fact, it was a taur (a taurîm) and the connecting hamzah wasal was dropped. Did you take? Yes, whoever earns evil and his sin encompasses him. Allah has come to reject their words, which is not the taurîm, as they thought that their punishment would last for a few days. Yes. Punishment is befitting for sin. Whoever earns

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evil deeds. A person whose actions and deeds are wrong and disobedient.

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And his sin has encompassed him and the state of opposing his master has prevailed over him, so that it has covered all the parts of his being, and making mistakes and disobeying has become his habit and master. So those are the companions of the Fire. Such people are companions of the Fire because those evil masters and vile qualities that they have accumulated in their souls and bodies as a result of persistent sin are associated with the Fire.
Tabarsi says in his commentary that the meaning of "evil" is as follows:
1- The meaning of "evil" here is polytheism. (Ibn Abbas, Mujahid, and Qatadah) 2- Evil is a major sin for which God has promised punishment. (As-Sadi) 3- It is a major sin whose punishment is fire. (Hasan) And the first statement is in accordance with our school of thought and method, because it is only polytheism that causes one to enter the fire of Hell, and in the meaning of "surrounded by his sin," two possibilities are given:
1- Sin and sin surround them on every side, as the Almighty says, "And indeed, Hell is surrounded by the disbelievers." 2- Surrounded means destruction, as the Almighty says, "Unless it is encompassed by you," and "And indeed, they

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thought that they were encompassed by them." All of these mean destruction, and the intention is that such people have their way of salvation closed to them. Ibn Abbas said, "The believers are not included in the verse," because the meaning of "surrounded by evil" is that sin surrounds them from all sides, and the believers have been promised eternity in Paradise and eternal reward, as the Almighty says, "And indeed, Hell is surrounded by the disbelievers." Those who do good deeds, they are the companions of Paradise, they will abide therein forever, and eternal reward will not be combined with eternal punishment. (End of Kalam Tabarsi)

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And remember when We took a covenant from the Children of Israel that they would not worship anyone other than God, and that their worship and servitude would be exclusively for the right. And some commentators have said, “Do not worship anyone other than God” is a prohibition in the form of news and indicates the intensity of their concern not to worship anyone other than God. "Worship none but Allah" has been recited in two ways: 1- "They do not worship" is a statement of ghaybat, meaning they do not worship. This is the opinion of (Ibn Kathir, Hamza, and Kasa'i). 2- "They do not worship" is a statement of the opinion of the remaining reciters, meaning We took a covenant

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from the Children of Israel that you, Children of Israel, do not worship except Allah. Each of these has brought evidence to prove their claim. And with parents, kindness. And the fact that kindness to parents has been referred to as "do not disobey" and has included it in the category of servitude and servitude is because of the importance of it. Just as it is the duty of a person to worship and serve his Source, who brought him from nothingness to Paradise and arranged all the necessities of his life in the best possible way, so too are parents as intermediaries in his upbringing, development, and advancement. Of course, according to the wisdom of a dutiful person, he knows that he should not refrain from showing any love or kindness to his parents in return for their kindness and in return for their efforts. Is the reward for kindness anything but kindness? Apparently, the verses are a rational guidance that is combined with the commands of Rumi. And the near kinsman, the orphans, and the poor, and speak kindly to people. He has arranged the levels of kindness and has made kinship the subject of kindness, and has taken kinship from the highest level because parents are the tree of human existence and one

of
the means and conditions of the emergence of existence and are considered material causes.

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After that, whoever is closest to a person should be shown kindness. After kinship, fatherless orphans, since they do not have guardians, are more important than others in being shown kindness. After that, He has made the poor, distressed, and destitute people the subject of kindness. After that, He has generally commanded that you speak kindly to all human beings and apparently the meaning of "people" is the human race, whether they are believers and pious or infidels and sinners, whether they are near, fellow countrymen, and companions, or far away.
Some commentators say that the sentence "And speak to people nicely" has been abrogated in the verses of jihad and that it is a command specific to believers to speak to each other in a nice tone, but apparently the verse remains applicable to everyone because the command to jihad is a different matter and here it is in the context of socializing and transactions and is not contradictory. In the book of Kafi, it is narrated from Abu Ja'far (peace be upon him) that in the interpretation of the verse he said, "Speak to people better than you would like them to speak to you." In short, these are the duties of man, referring to social matters and human civilization.
And establish prayer and give zakat. This is a reference to the previous instructions that the Children of Israel were ordered to maintain prayer and pay zakat on their wealth. Prayer, fasting,

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zakat and all the duties and principles of the rules have been and are in all religions, but at any time and period, their characteristics have changed according to the requirements of the time and the people of the time.
In the first period of creation, there did not seem to be much difference between people and animals. If we use the Quran, it can be seen that when Cain, the son of Prophet Adam (PBUH), killed his brother Abel, he was puzzled as to what to do with his body.

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Barshad Kalaghi buried him, and the history of previous centuries also shows how foolish, unintelligent and ignorant people were in the early days of human creation, and the qualities of humanity were rarely found in them, and the vital force in them rarely appeared and manifested until the time when human beings gradually progressed through the prophets and messengers of God. During the time of Prophet Noah (AS) after the flood, the world of humanity reached a certain level of perfection, and then through Prophet Moses (AS). As the verses of the Quran show, the Israelites were a foolish, materialistic, stubborn and arrogant people who considered the world to be only the world of matter and the creatures limited to the senses, and perhaps they also considered the origin of the world to be a force and belonging

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to matter, because it was the failure of their intellect that kept them in the darkness of nature and did not allow them to go a step beyond the laws of nature and material affairs and walk in the rational. If you look closely, you will see that today's civilized people and those who consider themselves and their likes to be intellectuals and scientists have a level of understanding and knowledge that is lower than the level of The senses and tangibles do not rise, they know everything is matter and the effects of matter. In short, since the world of creation is perfect, in every time and era there is a situation when a specific law is established by the God of the universe and guides people to the truth and righteousness. Of course, divine laws differ according to the time and people of each time. This is because the laws and regulations of the laws and religions differ in their details. For example, in the Law of Moses (peace be upon him), since the Israelites were hard-hearted, fanatic, and unwise people, difficult tasks were established for them. The more they added to their stubbornness and opposition, the more difficult the task became for themselves. Also, since people were materialistic and natural, the door to spirituality was closed to them. Their traditions, customs, and religious duties were also established through natural affairs

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In the time of Jesus (peace be upon him), monasticism and asceticism were found among people. This was because Jesus (peace be upon him) called people to be ascetic, to be secluded, and to leave the world. Although the two ways were correct and in accordance with wisdom in their own right, they were different in relation to the balance of justice. Moses (peace be upon him) was on the side of extremes and the way of Jesus (peace be upon him) was on the side of excess, but the way of Islam is on the level of moderation and the middle point between extremes and excesses. If its laws and regulations are reduced by a pin, it falls on the side of excess, and if it is increased by a pin, it falls on the side of excess. This is because the law of Islam is not abrogating, and it has not left any room for perfection. It is also such a strong and comprehensive law that covers all the movements, actions and deeds of people, that no action or deed is done by a person unless it has a command regarding it. This comprehensiveness and perfection has not been seen in any religion or law. This is because the Prophet must be the last of the prophets and his law the last of the laws, and his religion will remain until the Day of Judgment. Then you turned away except a few of you, and you were disobedient. You, the Children of Israel, broke your covenant after the covenant and turned away from the command of God Almighty, except a few of you who were true to your covenant and

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promise.

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[Surah Al-Baqarah (2): Verses 84-85]

Hint

And when I take your covenant, you will not spare your blood and you will not expel yourselves from your lands, then I decreed, and you will be martyrs (84) then you are these Killing yourselves and expelling strangers from my country, showing against them with guilt and aggression Forbidden You must expel them. Do you believe in some of the Book and disbelieve in some? The reward of those of you who do that is nothing but disgrace in the life of this world, and on the Day of Resurrection they will be returned to the most severe punishment. And Allah is not unaware of what you do. (85)

Translation:

And remember when We took a covenant from you that you would not shed one another's blood and that you would not drive one another out of your homes and lands, and after you had ratified that covenant and witnessed your own declaration, you followed the same "evil ways of your predecessors" that you shed one another's blood and drive the weak from their homes and lands and help and support one another in oppressing the weak. And

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when you take captives, you take ransom for their release, while their release and expulsion have been forbidden to you. Do you believe in some of the Torah's laws and disbelieve in others? So what is the reward for such an evil deed except humiliation and humiliation, because the world and your return on the Day of Resurrection are the most severe punishments, and God is not unaware of what you do.

(Explanation of verses)

Hint

And when We took your covenant, "You shall not shed your blood, O Children of Israel," remember when We took from you, "Your fathers and forefathers,"

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that you shall not shed your blood, meaning the blood of one another, since you are of the same tribe, nation, and race, is like shedding your own blood. And do not turn yourselves out of your homes and cities. No one kills himself, sheds his own blood, nor does anyone turn himself out of his home and country. The commentators say that since the people of one religion and one nation are collectively considered as one person, therefore killing some of them is like killing all of them, as it is stated in the Shariah, "The believers are one soul." They have also given another meaning,

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which is that since it is established in the Shariah that killing others is It is considered as killing one's own person, as it is said, "And for you in retribution is life." The killer in retribution kills himself, not by killing.

A group of commentators have said that the verse was revealed in the case of Banu Qurayzah and Banu Nadir, in which God commanded them not to kill each other, not to expel anyone from their city or land, and that the strong should not seize the property of the weak in aggression, and if they take captives from them, they should release them without ransom.

Then you confessed and made a covenant, and you are witnesses and witnesses that it is a covenant, and there is a debate among the commentators as to whether the confession and testimony refers to the vain people of the time of the Holy Prophet (peace and blessings of Allah be upon him and his family) or, as in the previous verses, refers to the Children of Israel. Some believe that it refers to the Children of Israel, and some say, "And you" is the case and refers to the vain people, meaning, while you Jews see in your books how they violated the covenant.

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Then, "You are these people killing yourselves" according to the rule of Arabic, it should be "or these people", but the Arab custom is that

wherever the matter is clear, they bring the pronoun without "or", such as the saying of the Almighty, "Yusuf, I have deviated from this", which should be "or Yusuf", they have dropped "or", and contrary to Our command that we forbade you to kill each other, "You are killing yourselves", perhaps he made killing others as killing themselves, so that it would be necessary for some of them to kill others, considering that when a group or tribe kills some of them, they will certainly become weak, and due to their weakness, the enemy will dominate them and destroy their lives. You appear before them in sin and aggression. The back of a person or an animal is called the back. You, the Children of Israel, support one another in disobeying and opposing the Torah. And if they bring you captives, you ransom them. And you, the Children of Israel, kill your own people and nation, who are considered to be your own, and you have no fear of killing them. When you see a captive in their hands, you ransom him. However, killing and expelling them, taking ransom, and handing over a captive to the enemy are all forbidden to you. Do you then act upon some of the verses of the Torah out of your own desires, and believe in what you think is beneficial for yourselves, and disbelieve in what is contrary to your desires and wishes? They say regarding the revelation of the verse on

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There were two tribes of Jews in Medina, one called Qurayza and the other called Najir. There were also two other tribes before the migration of the Holy Prophet (peace and blessings of Allah be upon him and his family), one called Aws and the other called Khazraj. The Qurayza became one and allied with Aws, and the Najir tribe formed an alliance with the Khazraj and fought each other. Those who were victorious expelled the other tribe from their homes and lands, and took prisoners from them and handed them over to the enemy. This was against the ruling of the Torah.

Human society exists in three states.

First - the state of prosperity, happiness and virtue, second - the state of necessity and hardship, third - the state of annihilation, decay, nothingness and the honor of creation. As the tripod revolves, you will not find any change in the Sunnah of Allah. And in that the miraculous verses indicate that the three states are one after the other and state the basis, principles and rules for human happiness, which if the individuals of society observe those principles, they will secure their happiness and virtue.

The eight principles that the verses remind us of

1- Worshipping Allah, 2- Kindness to parents, 3- Maintaining ties of kinship, 4- Honoring orphans, 5-

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Being kind to the poor and considering the plight of the needy, 6- Being in good company and speaking to people in a good manner, 7- Performing prayers, 8- Giving zakat, each of which is considered one of the principles of human societies and civilization, especially prayer and zakat, which are two pillars of worship and are like the two wheels of life around which the axis of human society revolves. The second state that a society and a nation take on is the state of anxiety and

panic.

This is when the society and the people of the nation and the community do not observe the eight principles, such as abandoning worship and turning away from the remembrance of God Almighty. And whoever turns away from the remembrance of God Almighty, his life will be difficult and difficult. And also whoever cuts off ties of kinship and speaks to people in a harsh manner and with a harsh tone, does not consider the plight of the poor and needy, and abandons prayer and zakat, which are considered two pillars of faith and are the cause of communication and unity between the individuals of a nation and human society. Of course, the individuals of such a nation fall into difficulty and anxiety, because when a person turns away from God by abandoning worship and servitude, and his heart and mind are empty of the light of faith, the evil soul will prevail over him. Then, under the

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influence of The powers of lust and anger take hold, and the state of savagery and bestiality prevails over him, and he becomes an animal, devouring and ravening, and he is cast down from the level of humanity. This is because he is in a state of anxiety and finds no peace in anything, and contentment and patience are taken away from him, and as a result, he does not show kindness to his father and mother, relatives and close friends, nor does he show mercy to the poor and needy. Since the state of anger has taken hold of him, good company, frankness in speech, and gentleness in action are taken away from him, and instead of speaking to people in a good tone, he becomes rude and obscene.
The third state that society assumes is the state of decline and annihilation. There is no doubt that any nation and society in which such morals and traits prevail and persist will soon face annihilation and annihilation.
O you who recite and ponder the verses of the Quran, pay attention to them a little, use your mind, and observe the order and style of the words.

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See how He has described all the conditions of human society and what causes their progress and exaltation, and on the contrary, what causes their decline and annihilation, in a few brief verses, in a

subtle and original manner:
From the saying of the Almighty (verse 83), "And when We took Your covenant," to the end of the verse, He presents and commands what the progress and exaltation of mankind depends on. In verse 84, He forbids what causes anxiety and enmity between individuals of a nation and a community, which is bloodshed and aggression of one against another. Verse 85 has a salutary reference to what causes the destruction and annihilation of a nation and a community, because killing the people of one religion and nation against another and expelling them from their homes and lands is like killing their souls and themselves. They are the ones who are responsible for the life and soul of a society. When bloodshed, corruption, and division occur among the individuals, the society naturally becomes weak, and as a result of their weakness, the enemy dominates them and plunders their lives and property. This is because killing others is considered killing themselves, and expelling others is considered expelling themselves.
"So what is the reward of one of you who does that except disgrace in this worldly life?" is a question about whether his reward for such actions is anything other than humiliation and degradation in this world and the punishment of the Hereafter. Except Khazi, in the word Khazi, the meaning is: 1- Humiliation and humiliation, 2- Destruction and

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execution, 3- Punishment, 4- Yahzai, which means they are ashamed of him. There is a difference of opinion among commentators about the humiliation and humiliation of the Children of Israel in this world. Some have said that it was the order of retribution, that they should kill the murderer and kill him out of revenge. Another opinion,

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was the order of jizya, that they were forced to pay the jizya with their own hands in a state of humiliation and humiliation. Another said that Khazi in this world refers to the fact that the Prophet of Islam, may God bless him and grant him peace, ordered that the Banu Nadir be exiled from their city and land, and that the men of the Banu Qurayzah be killed and their women taken captive. And this was not enough to punish them for their evil deeds, as he says:
And on the Day of Resurrection they will be returned to The most severe punishment is the most virtuous deed, and the reference is to the fact that the punishment of the Day of Judgment is more severe and difficult for them than the punishment of this world, which is killing and captivity.

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[Surah Al-Baqarah (2): Verses 86 to 88]

Hint

Those who eat the life of this world in the Hereafter, then the torment will be lightened for them, and they will not be saved (86) After the messenger and Athena Jesus, the son of Maryam, the revelations and the Holy Spirit. otherwise I lied, and they killed each other (87) and they said, "Our hearts are closed, but God curses them for their disbelief, so few of us believe" (88)

Translation:

These are the ones who bought the life of this world and sold the kingdom of the Hereafter, so their punishment will not be lightened in the Hereafter, nor will they have any helpers. And We gave Moses the Book and sent messengers after him, and We gave Jesus, son of Mary, signs and arguments, and strengthened him with the Holy Spirit. Is it that every messenger who comes to you from the Lord of the Worlds with a command against your desires and desires, you deny some and kill others out of pride and envy? They said to the messengers, "Our hearts are veiled in ignorance, they do not understand anything of your words." So Allah turned them away from His mercy, and few of them believed.

(Explanation of verses)

Those who have bought the life of this world for the Hereafter, so the punishment will not be lightened

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for them, nor will they be helped. This refers to the Jewish people. Since they sold the life of this world for the Hereafter, they will have no share in the Hereafter, and there is nothing that can prevent their punishment or lighten their punishment .

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And since they opposed and enmity the prophets and the saints of God, they will have no friend who can intercede for them, help them, and be their helper.

And We gave Jesus, the son of Mary, clear proofs.

And We gave Jesus, the son of Mary, miracles and wonders, as some of those miracles are described in Surah Al-Imran and Surah Al-Ma'idah, such as: bringing the dead to life, healing the blind from birth, informing them of what they had eaten and stored, making a dove out of clay and blowing into it and making it fly, and others. And the miracles of the prophets are called proofs, because just as proofs resolve disputes and are witnesses to the claims of the claimant, similarly the miracles of the prophets are witnesses and evidence for the claims of prophethood and mission of those noble ones.

And he confirmed it with the Holy Spirit. “Al-Quds” has been read in two ways. Ibn Kathir, one of the readers, has read it with the silent sign “Al-Quds” and the rest of the readers have read it with the full sign. What is meant by the Holy Spirit is a matter of debate among the commentators:

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1- What is meant by “Ruh” is the spirit of Jesus (peace be upon him), and what is meant by “Quds” is the Almighty, that is, the spirit that was poured out from the holy station of “Al-Mulk Al-Quds” through Jesus (peace be upon him). (Ibn Kathir) 2- What is meant by the Holy Spirit is the spirit of Jesus (peace be upon him), and “Quds” is his attribute, and it means purity and cleanliness, as the spirit of that Prophet was pure and clean from the impurities of semen and other things. 3- What is meant by the Holy Spirit is Gabriel, the trustworthy, and Ruh is one of his names.

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(Sadi, Dahhak, and Mujahid) Another opinion is that the meaning of Quds is blessing, meaning the angel is blessed and reasoning with the saying of God Almighty: Say: The Holy Spirit has sent it down from your Lord in truth, and others, each of whom has justified the verse in a different way. The commentators say that the reason for the revelation of the verse is that when the Holy Prophet (peace and blessings of Allah be upon him and his family) told the story of the miracles of Jesus (peace be upon him) to the ignorant, they said, "Why do you, who claim to be a messenger and a prophet, not bring such miracles?" Allah, in response to their objection, revealed the verse that whenever a messenger comes to you with a miracle and a virtue that is contrary to your desire,

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some of you, out of arrogance and pride, deny him and attribute lies, magic and sorcery to him, and some of you seek to kill and harm him. And they said, "Our hearts are a sheath." All the reciters have recited "Ghaalaf" with a silent lam except Ibn Muhais, who read "Ghaalaf" with a lam, and ghaalaf is the plural of ghaalaf, meaning sheath and wrapping.
The Jews said to the Messenger of Allah (PBUH), "Our hearts are veiled and veiled, your words will not affect us." What they meant was, "Stop preaching and admonishing us, your words will not affect us." And they said, "Our hearts are in a place far removed from what you call us to." Surah Ham-Sajdah, verse 5.

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[Surah Al-Baqarah (2): Verses 89 to 90]

Hint

Those who eat the life of this world in the Hereafter, then the torment will be lightened for them, and they will not be saved (86) After the messenger and Athena Jesus, the son of Maryam, the revelations and the Holy Spirit. otherwise I lied, and they killed each other (87) and they said, "Our hearts are closed, but God curses them for their disbelief, so few of us believe" (88)

Translation:

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And when the heavenly book "Quran" came from God to guide them, despite the fact that the book "Torah" confirmed it, and before the mission of the Holy Prophet (PBUH), they themselves were expecting victory and victory over the disbelievers through the appearance of the Holy Prophet, the Seal of the Prophets, peace and blessings of God be upon him and his family, "and they used to ask God for victory and victory in the name of that Prophet." When he came and they recognized by the signs "that he was the Promised Prophet," they disbelieved again, "and they did not thank him for the blessing of his existence." So may God's curse be upon the disbelievers.
They dealt badly with themselves by turning their souls into disbelievers and disbelieving in the blessing of the Quran that was revealed from God. They took the path of injustice out of envy, because God has reserved His grace for some individuals, and through this envy they have made themselves the object of the wrath of God Almighty. And for the disbelievers is a humiliating punishment.

(Explanation of verses)

According to Ibn Abbas, before the Messenger of Allah (peace be upon him and his family) was sent, the Jews sought help and support and they took pride in his blessed existence over the tribes of Aws and Khazraj. When they saw that he was sent

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to the Arabs and not from the Children of Israel, they became disbelievers.

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And they denied the signs and symbols that they had been told about him. Mu'adh bin Jabal and Bishr bin Bara bin Ma'rur said to them, "O Jews! Fear Allah and believe. Was it not you who sought superiority over us in the existence of Muhammad (peace be upon him) while we were polytheists and you were the People of the Book. We believed and you denied." They said, "He is not the one we were introducing and telling you about his characteristics and signs." So Allah revealed the verse.
And when there came to them a Book from Allah confirming what was with them, when the Quran was revealed to the Holy Prophet (PBUH), they denied it, even though the Quran confirms the Torah and the Gospel and the rest of the heavenly books. There are two opinions as to what is meant by the Quran confirming the heavenly books. One is that the Quran confirms the news that was recorded in the Torah and the Gospel, and the other is that the Quran confirms that the Torah and the Gospel are the truth and were revealed by God. And they used to seek help and support from Him in the past. In the meaning of “they seek help” is a phrase:
1- They used to seek help and support from Him in

TAFSIR MUSHKIL E FATIMA ALEHA SALAM BY AYATULLAH DR SYED AMMAR NAQVI

battles, saying: “O Allah, grant victory to us and help us in the cause of the illiterate Prophet, O Allah, grant victory to us in the cause of the Prophet who was sent to us”1.
2- The Jews before the mission used to say, "The time of the Prophet will come out confirming what we have said." 2.
3- The Jews before the mission of the Prophet (PBUH) used to ask their scholars and scholars from

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(1) O Allah, open the way for us and help us by the right of the unlettered Prophet. O Allah, help us by the right of the Prophet whom You have sent to us.
(2) A Prophet will soon come and confirm what we say.

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The characteristics of the Holy Prophet (PBUH)
They used to ask questions and inquire about his characteristics, and they used to describe his characteristics according to the Torah. When the Prophet (PBUH) was sent, they denied him out of envy.
"Yes and wretched" are two verbs of praise and blame, and "Baesma" is originally wretched, and "Meem" is added to it, making it wretched. For example, whenever an Arab is praising someone, he says "Yes, the man is very good," and whenever he is criticizing or condemning someone, he says

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"Baesma" is very bad. "Yes and wretched" are used in a place where the speaker's intention is that the person being praised or criticized is characterized by all the degrees and characteristics of praise or blame, that is, he has attained what is worthy of praise or what is worthy of blame. So God is in a position to state that the Jews who covered the light of faith with the darkness of disbelief and knowingly and knowingly denied the Messengership of the Seal of Prophets out of stubbornness, dealt badly with themselves, because by doing so they exposed themselves to all kinds of criticism and They took his head and his wife.
So they returned with the wrath of God, that is, they exposed themselves to His wrath. There is a difference of opinion among the commentators as to what is meant by "with wrath":
1- The meaning of the first wrath was when they changed the Torah before the Prophet (peace be upon him and his family) was sent, and the second wrath was when they disbelieved in Muhammad (peace be upon him and his family) (Ata and others). 2- The first wrath was when they prostrated themselves to the Messenger of Allah (peace be upon him and his family).

Page: 401 The second wrath was when they denied the mission of the Holy Prophet (peace be upon him and his family). (Sadi)

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3- The first wrath was when they denied Jesus (peace be upon him) and the second wrath was when they denied Muhammad (peace be upon him). (Hasan, Ikrimah and Qatadah) 4- “Ali’s wrath” is an exaggeration and emphasis of the same “first wrath” which indicates the intensity of the wrath. (Abu Muslim and Asim)

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[Surah Al-Baqarah (2): Verses 91 to 93]

Hint

And if it is said to them, believe in what Allah has sent down, they will say: Believe in what Allah has sent down, and they will disbelieve in what we have revealed. The Prophets of God were killed before you were believers (91) and Moses came to you with the proofs, then I took the haste from the latter. You are our oppressors (92) And when We took your covenant and raised above you the mountain, "Take what We have given you with force and listen." They said, "We hear," but we disobeyed. And make their hearts drink haste with their disbelief. Say, "Woe to what your faith commands you, if you are believers." (93)

Translation:

And when it was said to the Jews, "Believe in what has been revealed to us from Allah," they said, "We believe only in the Torah, because it has been

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TAFSIR MUSHAF E FATIMA AEFH, SHAAM BY AYATOLLAH

revealed to us," and they disbelieved in other than the Torah, while the Quran is the truth and confirms their scripture. Say, "O Prophet, if you were truthful in your claim to believe in the Torah, "before" you killed the prophets in accordance with the Torah's decree,
and despite all the clear signs and miracles that Moses brought you, you chose to worship the calf, and you were a people who were wrongdoers and oppressors.
And remember when We took a covenant from you and raised the Mount above you, saying, "Believe in what We have sent down with firm faith and listen to the truth." They said, "We hear, but we disobeyed." And their hearts were seduced by the calf, because they disbelieved in Allah. Say, "O Prophet, your faith will lead you to evil deeds, if you are believers."

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(Explanation of verses)

And when it was said to them, "Believe in what Allah has revealed," they said, "We believe in what has been revealed to us." When you see the Israelites saying, "Believe in the Quran and all the heavenly books that have been revealed to us from God Almighty," they deny it out of stubbornness and hostility, or out of arrogance, pride, and fanaticism of their fathers and forefathers, and

TAFSIR MISHAF E FATIMA ALEHA SALAM BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

they declare that they believe in the same Torah that has been revealed to us and deny what is other than it.
And He is the Truth, confirming what is with them. How can they deny the Quran when the Quran is the Truth and confirms what is with them, that is, it is a witness to the truthfulness of the Torah? This indicates that if you were true to your word and believed in the Torah, then believing in the Torah is a prerequisite for believing in the Quran, because the Quran is "true and confirming," and it is both true and correct in itself, and it is a supporter of all the divine books.
Say, "Why did you kill the prophets of Allah?" And Allah also objects to them and addresses His Noble Messenger, peace and blessings of Allah be upon him and his family, saying, "Say to them, if you are truthful and believe in the rulings of the Torah, why did your fathers and predecessors kill the prophets and messengers of Allah, when they were commanded by the rulings of the Torah to love them and to accept their commands and to abstain from its prohibitions?"
And Moses came to you with the proofs and also came out in protest and pretended that the Jews who claim to believe in the Torah are lying. How do they believe in the Torah?

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYATOLLAH DR SYED AMMAR JAQI NAQVI

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When Moses (AS) with all the miracles and wonders

that he showed them, such as the white hand, the flow of water from the rock, the drying up of the Nile, the transformation of a staff into a dragon, and several miracles and supernatural habits that appeared from his blessed being, after all the miracles that they saw with their own eyes, they again worshipped the calf and instead of the love and friendship of the God of the Universe, love was replaced by a curse.
Yes, calf worship is not limited to the people of Moses (AS), all mankind worships and adores the calf of their own souls throughout their lives. Have you seen anyone who takes his desire as his god? Surah Al-Furqan, verse 45. The punishment for self-worship is suicide and execution.

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[Surah Al-Baqarah (2): Verses 94 to 101]

Hint

Say, "If you could not find the Hereafter from God, it is pure from among the people, and you will not be afraid of death, if you are true." (94) (95) And to find them, the people are careful of life, and of those who associate associators, one of them will be saved. He lives 1000 years and we are the ones who will be punished for life, and God is all-seeing with us, they will act (96). So it was sent down to the heart, by the permission of God, in truth. Angels and The Messenger, Gabriel, and Michael,

TAFSIR MUSHAF-E-FATIMA SALAAM BY AYATOLLAH DR SYED MUHAMMAD HAQ NAQVI

for Allah is an enemy to the disbelievers (98) and We have sent down to you clear signs, and none disbelieve in them except the transgressors. (99) And the word of promise is not a part of them, but most of them do not believe. It is important (101)

Translation:

Say, "O Prophet, if Allah has reserved for you the home of the Hereafter with all His blessings, you will always long for death, if you are truthful." And they will never long for death, because they are the most greedy of people, even more greedy than the polytheists. Page: 406 They are even more greedy of people , because each of them wishes for a thousand years of life, and if he wishes for a thousand years, he will not be spared from the punishment. And Allah is the Most Gracious, the Most Aware of their dislike. Say, "O Prophet, to the Jewish people (who express hostility to Gabriel), whoever is an enemy to Gabriel has become an enemy to Allah, because he has brought the Quran to your pure heart by Allah's command, confirming the other scriptures and as guidance and good news for the believers. And We have sent down clear signs and clear arguments to prove your prophethood, and none will deny it except the disbelievers and the stubborn. Why does anyone A group of them break their covenant (not only did

TAFSIR MUSHAF E FATIMA LEHA SALAM BY AYATOLLAH DR SYED AMMAR NAQVI

they break their covenant), but most of them will not believe at all. And when a Messenger was sent to them from Allah, confirming what was with them in the Book, a group of them threw the Book of Allah behind their backs (and did not act according to the Book that commanded them to recite the Quran), as if they knew nothing about it.

TAFSIR MUSHAF FATIMA ALEFA SALAM BY AYATOLLAH DR SYED AMMAR NAQVI

Explanation of verses

Say, "If the Hereafter is with Allah for you, exclusive of mankind." From the preceding verses, it is clear that the Jews claimed that we will never touch the Fire except for a few days. This refers to the days when they worshipped the calf. "The Fire will not touch us except for a specified number of days." And when they were told to believe, they said, "We believe in our Book, the Torah." We believe in what has been revealed to us. And they thought that they were the ones who would be saved, happy, and saved, while the others would be punished, not saved, and would be in eternal destruction. That is why they objected, saying, "If that is the case, then they would wish for death." If you are truthful, He addressed His Messenger and

said to them, “If the home of the Hereafter and the blessings

of
Paradise are for you, then you, the Musa, should wish for death in order to attain such happiness, so that you may be free from the calamities and troubles of this world and attain the eternal happiness that you have supposedly made your own.
” And they will never wish for what their hands have sent forth. And also in Surah Juma, verse 6, it is in a position of objection to them that if you claim that you are the friends of Allah without any reason? People, therefore, wish for death if you are truthful. Yes, a friend seeks to meet a beloved friend, a lover seeks the beloved, a seeker is restless and wandering in his search for what is desired.
And since natural and material matters often become a veil between God Almighty and His friends and do not allow man to properly understand His origin and become close to Him, it is because the necessity of loving God Almighty is the wish for death. Here, God wants to expose their lies and falsehood. If the Jews really considered the home of the Hereafter to be theirs or believed that only they are God's friends and lovers and no one else, then of course they would wish for death in their hearts, tongues, and deeds so that they could

TAFSIR MUSHAF E FATIMA ALEHA SALAAM BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

meet their beloved completely without any natural obstacles. And they never wish for such a thing. How can they wish for death when you find that in addition to the abominable deeds they do, they are the most greedy people for life and livelihood in this world, and the Jews are more eager for survival and longevity than all the infidels and polytheists. One of them wishes that he could live a thousand years. In addition to the fact that they do not seek death until they reach the truth, they wish to live a long life, and each of them would like to live a thousand years. The designation of a thousand years is an allusion to the fact that these people seek a long life, because according to

page 408,
the placement of a thousand is the last number, and the more it increases, the more it is repeated, such as two thousand, three thousand, and so on. And the proof of their lies is that they themselves know that neither the abode of the Hereafter is for them, nor are they the friends of God. Through selfishness, self-interest, and the fanaticism of their fathers and forefathers, they want to kill some Muslims, saying, "We and our religion are on the truth, and you are on the falsehood and the corrupt." And God exposes their lies with this outward sign that the friends of God desire and desire to die in order to achieve their goals. And what is it that is mockingly from the torment

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that he should live long? According to the Arabic rule, "Ma" is a negative word and "hu" is called a possessive pronoun, and "in yamar" is the beginning and the news of it is "with mockingly from the torment." That is, the Jews never wish for death, and how can they love a long life when a long life does not free them from the torment, and they are the most greedy people, because the lowly worldly life that is an obstacle and a hindrance to that hereafter and eternal bliss, rather, the community, although they themselves believe in the world of resurrection and life after death, are more greedy for worldly life than the infidels and polytheists, who, according to their corrupt belief, man becomes mortal after death. Say: "Whoever is an enemy of Gabriel" The commentators say, on the authority of Abdullah Abbas, that the reason for the revelation of the verse is that a Jewish scholar came to the Messenger of Allah (peace and blessings of Allah be upon him and his family) and asked him some questions and heard the correct answer. After the proof was finished for him and he had no excuse left and he did not want to accept Islam, he asked: "Which angel is descending upon you?"

TAFSIR MUSHAF FATIMA ALEHA SALAM BY AYATOLLAH DR SYED MIRAJUL HAQ NAQVI

He said: "The same angel who descended upon all the prophets, and his name is Gabriel." He said: "He is our enemy." If Michael had been in his place,

we would have believed. The Prophet (peace and blessings of Allah be upon him and his family) asked him: "Why is Gabriel your enemy?" He replied: "He is the angel of punishment, wrath, and execution." This is because Allah sent the verse and addressed the Holy Prophet (peace and blessings of Allah be upon him and his family): "Say: "Whoever is an enemy of Gabriel, Gabriel is the angel of revelation, and he is the one who, by the permission of Allah, has brought down the Quran to your blessed heart." So indeed, He has sent it down upon your heart by the permission of Allah. The order of the words was to say, “Ali Qalbi” (upon your heart) as a speaker, not to say, “Ali Qalbik” (upon your heart) with a clear speech, and the coming of speech with a clear speech is one of the mysteries that the commentators have been exposed to. Perhaps it is an indication that your heart is the vessel and container of the Quran and revelation, and you are only commissioned to preach, not that the descent of Gabriel takes place by your command and your will, and that you are the owner of the revelation. The reason why he added “Ba’l-Allah’s permission” to it is to make it clear that the Messenger of Allah, may Allah bless him and grant him peace, considers himself a servant of God and a slave, and does not consider himself the owner of anything. And in the wording of Gabriel, readers have read it in seven ways:

TAFSIR MUSHAF FATIMA ALEYA SALAM BY AYATOLLAH DR SYED AMMAR HAQ NAQVI

1- Gabriel, with a fath, a jim, a wāra, a hamza, and a sātāb.
(Hamza and Kasa'i and Abu Bakr and Khalaf) 2- Gabriel, opening the Jaim without Hamza. (Ibn Kathir) 3- Gabriel, breaking the Jaim without Hamza. (Basrians and Madanis) 4- Gabriel, 5- Gabriel, 6- Gabriel, 7- Gabriel.

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Confirming what is in his hands and guidance and good news for the believers The Quran bears witness to the truth and correctness of all the heavenly books from what is with it, from the Torah, the Gospel, the Psalms, the Scrolls, and what God has sent down to the prophets. "Guidance" here means explanation, and although the guidance of the Quran is for all individuals, jinn and humans, it is dedicated to the believers perhaps because only the believers have benefited from the Quran and the glad tidings and happiness are for them.
"And whenever they make a covenant, a group of them reject it, but most of them do not believe." "O" is a question word, "and" is a conjunction, "it" is a container, "reject" is to throw out and throw away, and "I" is for discrimination. The parallels of the previous verses are the objections of the ignorant as to why some of them, whenever they make a covenant with God, break their covenant and go back on it. They do not break this covenant

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and go back on it, but they do not believe at all. Perhaps this is a reference to the fact that if they had believed in God and the prophets, they would never have broken their covenant and pact. And when a messenger came to them from Allah, confirming what they had, what is meant by the messenger may be the last Prophet, peace be upon him and his family, or it may be all the prophets after Moses, peace be upon him, because the evidence of the verses before the objection of the Jews is that they denied all the messengers who were abrogators of the law of Moses, peace be upon him, while those prophets testified to the truth and correctness of what they had in their hands, that is, the Torah.

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A group of those who were given the Book, the Book of Allah, abandoned the Book of God, the Torah, which testifies to the truthfulness of the Holy Prophet, peace and blessings of Allah be upon him and his family, and left it behind them and completely abandoned it, and they ignored the characteristics of the Messenger of Allah (peace and blessings of Allah be upon him) that were recorded in it, as if they had never seen or known them.
Now the first part of the commentary on the Treasure of Knowledge in the Sciences of the Quran has been completed, written by a small

TAFSIR MUSHAF E FATIMA ALEHA SALAAM BY AYATULLAH DR SYED MIFTAH HAQ NAQVI

maidservant of the servants of the Messenger's family and the smallest atom of the atoms of the virgins on Tuesday, the 11th of the month of Dhul-Hijjah, in the year 1376 AH, corresponding to Tuesday, the 19th of Tir, 1336 AH. He is the first and the last, the apparent and the hidden, and He is the Knower of all things.

About Isfahan Ghaemieh Computer Research Center

In the name of Allah, the Most Merciful, the Most Merciful, strive with your possessions and yourselves in the way of Allah. It would be better for you if you knew that Imam Reza (a.s.): May God have mercy on the servant who keeps our cause alive (and established)... He should learn our sciences and knowledge and teach it to the people, because if the people knew our good words (without adding or subtracting anything from them), they would certainly follow us (and act accordingly).
Banader al-Bihar - Translation and Summary of the Two Volumes of Bihar al-Anwar, p. 159.
The founder of the Qa'imiyyah Religious Cultural Complex of Isfahan, the martyr Ayatollah Shamsabadi (may Allah have mercy on him) was one of the prominent scholars of Isfahan who was famous for his love for the Ahl al-Bayt (a.s.), especially Imam Ali ibn Musa al-Reza (a.s.) and the Imam of the Age (may Allah have mercy on him).

TAFSIR MUSHAF FATIMA ALEHA SALAM BY AYATOLLAH DR SYED AMMAR NAQI NAQVI

Therefore, with his insight and wisdom, in the year 1340 AH, he became the founder of a center and a path whose light has never been extinguished and continues its path stronger and better every day. The Isfahan Qaemiyyah Research Center has been operating in various religious, cultural, and scientific fields since 1385 AH under the supervision of His Eminence Ayatollah Haji Seyyed Hassan Emami (may Allah have mercy on him) and with the sincere and round-the-clock work of a team composed of scholars from the seminary and university.

Objectives: Defending the Shiite sanctuary and expanding the pure culture and teachings of the Thaqalayn (the Book of Allah and the Ahl al-Bayt (peace be upon them), strengthening the motivation of the youth and the general public to examine religious issues more closely, replacing useful content with contentless Bluetooths on mobile phones and computers, creating a comprehensive study platform based on the teachings of the Holy Quran and the Ahl al-Bayt (peace be upon them), with the motivation to spread knowledge, providing services to researchers and students, expanding the culture of reading and enriching the leisure time of those interested in Islamic science software, making the necessary resources available to facilitate the resolution of ambiguities and doubts spread in society. Social justice: By using new tools, it is

TAFSIR MUSHAF E FATIMA ALEHA SALAM BY AYAT ULLAH DR SYED AMMAR NAQI NAQVI

possible to progressively increase its publication and dissemination, and on the one hand, social justice injects opportunities at the national level and, on the other hand, accelerates the dissemination of Iranian Islamic culture at the global level.
Among the extensive activities of the center:
a) Printing and publishing dozens of book titles, pamphlets and monthly magazines along with holding a book reading competition
b) Producing hundreds of research and library software that can be run on computers and mobile phones
c) Producing 3D exhibitions, panoramas, animations, computer games, etc. religious, touristic places, etc.
d) Creating the Ghaemiyeh website www.ghaemiyeh.com for free download of mobile phone software and several other religious sites
e) Producing theatrical products, lectures, etc. for display on satellite networks
f) Launching and scientific support of the system for answering religious, moral and belief questions (line 2350524)
g) Designing accounting systems, media makers, mobile makers, automatic and manual Bluetooth systems, web kiosks, SMS, etc.
h) Honorary cooperation with dozens of real and legal centers including the homes of the great ayatollahs, seminaries, universities, religious

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places such as Jamkaran Mosque, etc.
i) Holding conferences and implementing the plan Nursery, especially for children and teenagers participating in the meeting
j) Holding special public training courses and trainer training courses (in person and virtual) throughout the year.
Head office: Isfahan/Seyed Mosque St./Had Fasal Panj Ramadan Street and Vafaei Crossroads/Isfahan Ghaemieh Religious Cultural Complex.
Date of establishment: 1385. Registration number: 2373. National ID: 10860152026. Website: www.ghaemiyeh.com. Email: Info@ghaemiyeh.com. Online store: www.eslamshop.com.
Phone: 25-2357023 (0311). Fax: 2357022 (0311). Tehran office: 88318722 (021). Commerce and sales: 09132000109. User affairs: 2333045 (0311).
It is noteworthy that the budget of this center; It is a non-governmental, non-profit organization run and funded by the efforts of a few well-wishers, but it is not able to meet the growing and extensive volume of religious and scientific activities and cultural development projects. Therefore, this center hopes for the grace and generosity of the original owner of this house (Qa'imiyah), and we hope that the Most High, may Allah hasten his return, may Allah grant him increasing success to everyone, so that if possible, he can help us in this

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important matter, God willing. Account number 621060953, card number: 6273-5331-3045-1973, and night account number: IR90-0180-0000-0000-0621-0609-53 in the name of Qaemiyeh Isfahan Computer Research Center at Isfahan Trade Bank Branch – Seyyed Mosque Street,

the value of intellectual and ideological work of al-Ihtejaj – with his chain of transmission, from Imam Hussein (peace be upon him): Whoever takes care of an orphan among us who has been separated from us due to the hardship of our absence, and gives him a share of our knowledge that he has acquired to guide and direct him, God will say to him: “O noble servant who shares his brother’s share! I am more deserving of honor than you. My angels! Build for him in Paradise a thousand palaces for every letter he has taught, and add to them what he deserves from other blessings.”

Tafsir attributed to Imam al-Askari (a.s.): Imam al-Husayn (a.s.) said to a man: “Which do you like more: a man who intends to kill a poor and weak person and you save him from his hand, or a wicked man who intends to mislead a poor and weak believer from among our followers and you open a door [of knowledge] for him so that the poor person will guard himself and silence his enemy with the arguments of Allah the Almighty and break him?”

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[Then] he said: “Definitely, to save this poor believer from the hand of that wicked person. Undoubtedly, Allah the Almighty says: “And whoever revives him, it is as if he has revived all mankind”; meaning, whoever revives him and guides him from disbelief to faith, it is as if he has revived all mankind before killing them with sharp swords.”
Musnad Zayd: Imam Hussain (a.s.) said: "Whoever calls a person from error to the knowledge of the truth and he responds, he will have a reward like freeing a slave."

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